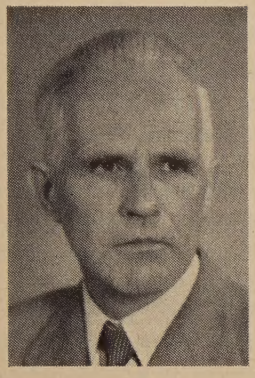
The Pulpit

A Journal of Contemporary Preaching



Emil Brunner:

MYSTERY OF *I AM*

Page **5**

David J. Maitland **8** Beyond Curiosity

Justin Wroe Nixon **10** A Neglected Doctrine

H. Richard Rasmusson **12** Building a Home

David A. MacLennan **14** Snobbishness

Evan J. Shearman **16** Who Is My Mother?

WILLIAM ERNEST HOCKING **2** MYSTIC TO MYSTIC

VOL. XXVI, NO. 5 MAY 1955

By William Ernest Hocking

OUR WAY AND

THERE is a community of the mystic witness as among the great faiths of the world, and for that matter, among them and many a faith of lesser scope—an unmistakable convergence of experience and testimony. And this convergence is no discovery of the scholars of "comparative religion," though they are awake to it and amazed by it. The recognition of kinship is spontaneous in ordinary human contact. If *the* Way, proclaimed authoritatively by any church or mission, were literally the "only Way," there could be no true mystics apart from that confession. On the other hand, if it is true that the mystic can and does recognize the mystic across separations of tradition and faith, then the mysticism of one faith—Taoist, Vedantist, Ch'an or Zen Buddhist, Sufi, Christian—can not alone perceive kinship and veracity in that of another, but may even be enlightened and enlarged by that of another.

What is our unsophisticated experience on this point?

Recognition Common

I am inclined to think that the immediate recognition of mystic by mystic is very common. As an instance of this immediate recognition across gulfs, let me recall a story of our Oriental journey which I have somewhere told before, but which will bear retelling in this special context:

We had an extra day in Ceylon before taking ship for Singapore and Hong Kong. We were in Colombo, where Walter T. Stace, later professor of philosophy at Princeton, was British resident officer with the functions of mayor. About seven miles (as I recall) to the north was a noted temple, the temple of "The Sleeping Buddha." Stace told us it was worth visiting; and with a single companion, a good Baptist brother, I went to the temple, and found to my great joy that the priest in charge could speak with us in English.

The monumental recumbent image of the Buddha—was it sixteen feet in length?—had its own notable impression of deep repose; but should the Buddha be asleep? At its foot was a standi image, human size. A woman came in with a g of flowers, which she laid at the foot, not of t Buddha, but of this image, and proceeded to off prayer.

I spoke to the priest: "Do you not pray to t Buddha?"

"No. The Buddha has entered Nirvana. He no longer concerned with the affairs of this world

"To whom then do you pray? To whom is th woman praying?"

"To the Bodhisattvas. This image is of a Bodh sattva. He is now somewhere in the universe, b aware of things in this earth, which someday h will visit. He will come to renew knowledge of t Buddhist truth, which men are always forgetting

Then my Baptist companion took the thread conversation: "Does the coming of the Bodhisatt mean anything to you personally?"

The eyes of the priest lighted up; he replied "Oh yes! When he comes there will be an end war and strife; there will be a time of peace an truth and kindness. I hope for his coming. I lon for his coming!"

"I join in your hope."

Familiar as he was with the idea of a Secon Coming of Christ, this vital element of hope i Paul's great triad made its immediate identit with the hope of this Buddhist priest, in complet spontaneity, perhaps to his own surprise as we as mine!

Disturbing Oddities

This sense of identity in the orientation of th will is more frequent, I believe, in man-to-ma conversation than in group behavior. When on attends a service of worship in a religion not hi own, he is likely to be impressed by the strange ness of ritual, and especially of the music. It take time for these to sink into the subconsciousnes of accustomed meanings where they belong: th mere awareness of oddity is disturbing in an serious ceremony and the awareness of the aware ness of oddity is an outrage to the worshiper. W understood this, and were careful not to intrude in Bombay, Hindu ceremonies were carefully guarded against the "stranger" eye, as they should be. We were all the more appreciative of the oc casional invitation which came when the spirit o our inquiry was known: it was possible for a num ber of us to "join in worship" with Hindus, Jains Buddhists, Shintoists—in itself a radical ste across boundaries.

WILLIAM ERNEST HOCKING, professor emeritus of philosophy at Harvard, here reviews the theme of Re-Thinking Missions, *the historic volume which resulted from his work in 1931-32 as director of the Laymen's Inquiry into missions, sponsored by the Institute of Social and Religious Research. His succession of books on related subjects began appearing in 1912 with* The Meaning of God in Human Experience *and continued to 1944 when* Science and the Idea of God *was published. Dr. Hocking now lives in Madison, New Hampshire.*

)THER WAYS

I remember particularly a before-daylight serv-e of prayer, song, report and confession, at the hram of Gandhi at Sabarmati to which Mrs. locking and I were guided by candlelight; an-her matin service of chant, gesture, prayer, lence, in a Shingon monastery in Japan; a Zen ght exercise of meditation to which Rufus Jones d I were silently admitted and from which we ere silently ushered away. . . .

Experiences of Admission

There remain in my memory many experiences hich I can only describe as experiences of *ad-ission*—admission to a corner of the heart of a ember of some other faith, in which the feeling genuineness was so immediate that it seems a crilege to assert it. I recall a single instant of erception of the spirit of an old priest in a Taoist mple in Hang Chow, a new temple built on the r slope of the northern hills by a Cantonese mer-nant who wanted to restore the pure tradition of ao Tze. It was just a moment—an old face and gure, watering flowers in the carefully laid out arden, but one of the most beautiful human faces have ever seen, transcendently peaceful and appy, rapt in the sense of Tao as he felt the ystical harmony of nature in his flowering lants.

But perhaps the most moving of these moments as a half-hour with one of the leaders of the Sal-ation Army in Tokyo, an effective and devoted an, who told me of the religion of his mother, a hintoist, and gave me an insight into the way n which a Christian could retain, not tolerance, ut reverence, toward a piety he no longer shared.

He had been born the eighth child in a poor amily, north of the main mountain range. At his irth his mother was in despair, not so much for he means of keeping him alive as for the possi-ility of finding a livelihood for him after infancy. She went into a Shinto shrine and made a vow, ommitting her son to the care of the goddess, and romising that she would thenceforth as long as he lived eat no eggs. (He explained to me that the amily diet was extremely meager, and that an gg was almost her only source of protein.)

When he could leave home, perhaps at seven, an uncle in Tokyo took him, and made him apprentice n a printing establishment. Here he heard of Christianity and was converted. He began print-ing in odd moments Bible texts, with Japanese explanations which the English-speaking mis-sionaries were less able to give. His business grew, and he gained an independent living. Then he visited his mother. He found her ailing. He urged her to resume her normal food. "Mother," he said, "I am now well established; there is no longer any need for you to keep this vow which is undermin-ing your health."

Her answer was, "My son! My promise to the goddess was for my lifetime; I shall keep it. I should show poor gratitude if, now that you are able to care for yourself, perhaps by her grace, I should fail of my promise to her." This man was without engagement in the set of ideas that bound his mother; but there was no mistaking the note of pride with which he told of her loyalty to her vow, a pride which without words showed his feeling that here was an element of true religion which he could only honor. He, the Christian, felt no need to convert his mother away from her faith to his on the ground that God had prescribed an only Way to his approval; he felt rather as Elisha be-fore the dying Elijah, "I pray thee let a double portion of thy spirit be upon me."

These instances are unimportant in themselves; they have a certain value on just that account—they illustrate the very common experiences of im-mediate, spontaneous recognition, the recognition of mystic by mystic across confessional boundaries. (I am pleased to see that I am here repeating my-self. In the earliest pages of my first book I had written, "We know religion when we meet it in persons . . . we are instinctive connoisseurs on this subject, every son of Adam. . . . An errand boy can detect as well as any psychologist the falsetto in an assumed devoutness . . . is cut as quickly by the leap of the true flame, no matter from what cover-ing." *Meaning of God,* page 27. I hold to this, and to all it signifies about the "only Way.")

Mystic Presence of God

There are, if we want them, far more important illustrations. One in particular I should like to mention, since it also bears on the destinies of na-tions in Asia. In 1917 an English diplomat in Washington began the translation into English verse poems by a Moslem mystic of the 10th cen-tury. Sir Cecil Spring-Rice, British ambassador to the United States, had seen in the writings at-tributed to al Hallaj, "the wool carder," not only elevated poetry but a faith from which he also could draw support. This Persian heretic, Husayn ibn Mansur al Hallaj, was done to death, some say crucified, in Baghdad in 922 for blasphemy: he was reported to have said "Ana'l haqq," "I am the Real," as if identifying himself with God. What Sir Cecil finds in the poems is not identification,

but the mystic presence of God to man, a relation which today philosophers incline to call "participation," in the sense of our French contemporary, Gabriel Marcel, himself a Catholic Existentialist. Let me quote a few lines from Sir Cecil's rendering:

> The voice from heaven crying in the night:
> "My soul is weary of my lonely throne;
> Unloved is he who owns the world alone
> In sole, supreme and solitary might.
>
> "One crowning wonder yet remains to do:
> Behold, I make this mean and crumbling clod
> The loved and lover of almighty God,
> Almighty in power, almighty in loving too.
>
> "Behold, I call my creature, even thee,
> The poor, the frail, the sinful and the sad,
> And with my glory I will make thee glad:
> Come unto me, my friend, come unto me!"

Later, facing execution, he turns to address himself:

> O poor, condemned, divine, and tortured thing!
> Who is it gave the cup and bade thee drink?
> Who is it gave the thought and bade thee think?
>
> Have I not seen the heaven of heavens descend?
> Have I not heard the whirlwind thundering?
> Have I not felt the Shape draw near, and bend
> Towards me? It is He, the Lord, the King,
> The Master,—aye, the Master and the Friend.

Qualifications Necessary

Whether or not these are the actual words of the Arab Sufi, they are his thoughts, the thoughts for which he was condemned and put to death: today they may be points of pride for the Arab spirit in its struggle for spiritual as well as political self-assurance. Those who condemned him were correct in their judgment that these thoughts were not the Islamic orthodoxy of their time; but for that reason they have tended to Islamic growth. The certitude and fortitude of that great spirit brought, after his death, a following which led to the creation within Islam of groups or orders which have been compared with the fraternal orders of Christendom. The heterodoxy of al Hallaj has in it some approach to the idea of Incarnation; and the rapprochement, naturally unwelcome in his day, may afford a passage within Islam toward understanding of another "religion of the Book," as it has already afforded a passage for a Christian mystic toward an understanding of Islam, and toward strength for his own faith.

If, now, these various experiences of immediate recognition are valid—as I cannot doubt they are—the doctrine of the "only Way" cannot be a complete account of the relation between religion and religion. I have never thought or written that the "only Way" has to be entirely discarded. I believe it has an element of validity. But experiences like those recounted here have taught me that it must be qualified.

What the Church Is to Us

By Mr. and Mrs. Charles O. Austin, Jr.

South Park Presbyterian Church
Rock Island, Illinois

THE church is many things. It is weddings a holy vows spoken in love and reverence. It funerals and the promise of life eternal. It babies being baptized. It is comfort and ho for a better tomorrow. It is Easter lilies. It worn hymn books. It is work and sacrifice a holy communion.

The church is little children singing, "Jes Loves Me." It is robed choirs singing anthems praise. It is Christmas carols and little boys bathrobes being wise men and shepherds, litt girls in nightgowns portraying angels.

The church is stained glass windows. It is a altar, a pulpit and God's word in a big leath book. It is fellowship dinners and foreign mi sions. It is a helping hand. It is a sermon that lif the spirit. It is the sound of chairs scraping t floor in the Sunday school rooms. It is a bell rin ing clear on a crisp, still morning. It is an organ deep tones. It is heads bowed in prayer, a warm friendly handclasp, a solemn whispered benedi tion.

The church is giving and receiving. It is budge and figures. It is wood and bricks and stone. It goodness and mercy. It is a manger bed, a star an a cross. It is a way of life.

A Pastoral Prayer

By Henry G. Cooper

First Parish Unitarian Church
Scituate, Massachusetts

O GOD, the ever-living Spirit that brings th light of human kindness into the worl cleanse our thoughts as we meet to seek a renewe vision of Thee. If we are downcast, help us to se Thy light of hope; if we are content with th blessings of life, enable us to sooth the unquietnes of others; if we are hardened and impervious t Thy Spirit, lift the veil from our burdens tha Thy Spirit may enter in; if we have becom thoughtless of those who have sustained us, re new in us a thankful heart that we may remem ber our many benefactors with renewed gratitude Plant in us an awareness of Thy Spirit dwelling in all men.

Deliver us from the sin of being completely self-satisfied, that we may grow in greater aware ness of Thy presence. Train us to understand al the yearnings, the unhappiness, the restlessness of all the children of men, that we may be minis ters of Thy love brought near. In Jesus' name, Amen.

The Pulpit for May 1955. Volume XXVI, Number 5. Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Telephone HArrison 7-5380. Price this issue: 30 cents; $3 a year in U. S. A., $3.10 in Canada. Foreign $3.35. Copyrighted 1955 by Christian Century Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the Act of March 3, 1879.

By Emil Brunner

The Mystery of I Am

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me."—John 14:6.

YOU have certainly noticed how often in the Bible a sentence begins with the little word "I": "I am the Lord thy God." In the Old Testament it is the Lord Yahwe, the God of the Covenent-revelation, the personal God, the sovereign God, the revealing God, who uses the tiny pronoun. In the New Testament it is the Lord Jesus Christ who speaks so. Throughout, the center of the biblical message is the divine "I."

But even more often our own sentences begin with "I" and, more often still, our thoughts which we do not even speak out begin with this most important little word. "I"—that comes first. "I"—that is the center around which our whole life revolves.

I used to think that the Americans and British were the most egotistical people on earth, because their English language uses a *capital* "I" for the first person pronoun. Other languages, you know, use the capital "I" only when *God* himself speaks. But later I came to feel instead that the English-speaking people are only more honest than the rest of us, because we, just as much as they, actually *feel* the capital "I."

Ambiguous Fact

There is a mystery about this "I." Even when your mind has matured from childish egocentrism to social consciousness, and you have become aware how little you are, you still cannot help being the center of your life and thought. Even if you think, "I am only an unimportant little speck on this earth, in this universe or in mankind," still it is "I" who thinks so and says so. Even your highest aspirations and endeavors emanate from this mysterious "I." This is the great mystery of our existence.

But this fact is ambiguous. In this "I" two great facts meet, a positive and a negative. It *should* be so, that we say "I," in so far as we are created in the image of God. The "I" is what distinguishes us. A stone or an animal cannot think or say "I." I am "I," and I am a self, because God has created me in his image. God, as he reveals himself in Scripture, is an "I," the big "I," the Creator-I, and we are somehow like him—not as creators but as creatures, the small "i" (*ich, moi*). This is the positive fact.

But the negative is very close, nay inseparable from it. We confuse the big "I" and the small "i." We make ourselves masters of our lives, wanting to be like God. And this is the "I" which makes itself the center of its own world. The "I" in the center is the origin of all war, of all strife in private life, class war, race war. Whenever we say "I" we feel there is something deeply wrong. "I, the center," each of us suggests by his use of the pronoun. But whose "I" shall it be then? There cannot be many centers.

This second fact, the small "i" being confused with the big "I," is exactly what the Bible calls *sin*. The depth of sin is just this fact, that we mix up the capital "I," God's "I," with our own personal "I," and therefore we make ourselves the center of our life and world. And because we all know that this happens in the life of every one of us, we know that we are all sinners.

It is the endeavor of education to eliminate this self-centeredness. It succeeds in part, too, but never fundamentally. Even the most mature, best educated man will admit that he is a sinner, and this sin is always the same: the wrong-sized "I" in the center. No education and no culture can overcome this negative fact, that we, wrongly, are the center of our world, that we arrogate the place of God. That is what the fathers of our faith called *original sin*: sin inherent in our existence, sin never overcome by any human effort. That is what the Bible means: "All have sinned and fall short of the glory [image] of God."

The Lord-Creator Speaks

Now let us come back to our first observation. In the Bible we have this majestic "I," not man's but God's, not the man-sized "I" but the God-sized "I." And when we hear this "I" speaking, we know that our "I" has to bow and be silent. It is the Lord-Creator speaking, it is that "I" speaking who *is*, really, the center of the universe, the center of everything human. You know then that you are wrong in placing yourself in the middle of your world and life. We then become aware that we are only the little "i"; He is the one and only big "I": "I am the Lord thy God."

But in the New Testament something marvelous happens. There we hear that same majestic "I," but now spoken by a man. This is not like the Old

---

EMIL BRUNNER, world-renowned Swiss theologian, preached this sermon in November 1953 at a chapel service at Japan International Christian University, Tokyo, on his arrival to take up duties as teacher there, and again in February 1955 at the Chicago Sunday Evening Club. Author of many of the most influential Christian books of the past two decades, Dr. Brunner was professor of systematic and practical theology at the University of Zurich from 1924 to 1953.

Testament, where it is a man, the prophet, who says, "Thus speaketh the Lord." The Prophet points with his erected hand above himself and says, "Not I"—Isaiah or Jeremiah or Amos—"but God, Yahwe, the Lord who has given me his word, he speaks." Not so in the New Testament. There Jesus says: "I am the way, and the truth, and the life." Although a man, he speaks with divine authority. He is allowed to say "I am" without egotism or pride, with no spirit of competition and domination. Why is it so with him?

Jesus truly can say: "I have come not to be served but to serve." His "I" is love, the divine "I." This is the meaning of the cross: Christ has sacrificed his "I," all his aspirations, plans, life. He alone has given himself completely, unreservedly, and by that has revealed the divine "I," which is love. He himself is that Word of God, to whom the prophet refers. It is not only in the Fourth Gospel that we hear Jesus speaking with this divine authority, but in all four Gospels, although in the Fourth Gospel this "I" with the divine accent is most clearly audible. It is he, Jesus, the God-man, who forgives sin; and the Pharisees are scandalized that a man dares to do it. He is the one whom the prophets had announced hundreds of years before; he is the Messiah, the Savior, the Redeemer, the King, the Son of God.

Meeting Place of God and Man

Now what does that mean for our lives? Hear the first of his three Words: "I am the way; nobody comes to the Father, but through me." Jesus compares himself to a way. That is, you have to walk where he leads; you *can* walk, there *is* a way. And this way leads to the Father. His cross is all-important for us, for mankind, because it is the meeting place between God and man. I'll explain it: We think to ourselves, "We are the ones." Every one of you does that, even those who are very modest and unambitious. In the depths of every heart we all think the same way: "I am the one." We are all self-righteous. Now if we stand in front of the cross, if we have the revelation of the truth of the cross, if we see that it is Christ who is crucified and not just a man, then we know that it is not really he who was crucified. It is I. He hangs there on the gallows of a criminal as a rebel against God's law. He hangs there instead of me. I ought to be there because I am the criminal, I am the rebel. Why so? Because of that very fact of which we spoke first. Because I have shoved the place where God put me into the place where God stands, the center of the world. I have made myself god, and that is rebellion. That is the rebellion for which Christ suffered his death. And if we stand there in front of the cross, believing in Christ, it means that I take upon myself his punishment, that I know he suffered instead of me and for me. And at once, if I think that he suffers there for me, in the name of God and as the Son of God, it means that God takes upon himself my burden, my guilt; he takes upon himself the punishment which is for me, in order to draw me to him, through himself. Therefor the cross of Christ becomes the revelation of th divine love.

Don't mix up the divine love with what we ca love. Divine love is love toward us, in spite of u God loves you in spite of your being unlovely t him. And you are unlovely to him because you ar a rebel against him and claimant for his exclusiv place in the center of the world.

This is a double identification with Christ. identify myself with Christ crucified, with hi punishment. I take it upon myself. And then Go identifies me with his Son and says to me, t you, to the sinner: "My beloved son." Just th same words as he said to Jesus Christ: "My be loved Son." These two identifications, in the fac of the cross, are what we call "faith in Christ." What happens then is that we quit, we leave ou place in the center of the world, and give it bac to God. We say, "I have wrongly placed mysel in the center of my world. Please, now, You ste into the place. It is Yours." And we become agai (perhaps even in writing?) small "i," with n capital "I." I don't know whether you will d it in your English writing, but do it consciously in your heart. Write your first person singula pronoun with a small "i," and think of it as th turning point of your life. If you can think o yourself with small "i" instead of capital "I," that is the proof that you have understood Christ the cross. If we accept Jesus' cross, we are placed again where God's creation has placed us. We become again the small "i" created in the image and likeness of God's big "I." We are restored to our true life of love as real selves, independent from the world, but dependent on God.

Grace and Love

That is why Jesus speaks his second word: "I am the truth." The *only truth*: no philosophy, n science, no religion can impart to us this truth, because they never get at the root of sin, the root of our disorder, which is false freedom, false self-assertion. The truth is the same thing as God's grace. Our own I-self has to die in the fire of the divine majesty, and our true self has to be given to us, in the divine love. God is love, and whoever has communion with him, through Jesus Christ, is immersed into the divine love. His egocentrism is destroyed; a new place is given to the self, the place in God's grace and love.

He who seeks his life loses it. Who wants to gain it has to lose it. This is not just timeless wisdom or moral truth. Morality, wisdom, education never bring us there. To know such truth we need the cross of Christ, the Mediator, the Savior. Before we know God through Christ, we think: "Life is self-assertion, the power of our own self." We do not see that this self-assertion creates death for others, and also for ourselves. The self-asserting "I" is on the way to death, making suffering for itself, although unwillingly. Sin is death, although we think sin is life. The will to power, of which the philosopher speaks, is the power of death, not of life. The real power of life is in the

elf dying in order to be given the life of God hich is love.

Now we understand the third word which Jesus peaks: "I am the life." And this life of God hich we get through Jesus knows no death. The rucified Lord Jesus is also the risen Lord. In dentifying ourselves with his death we are identi- ed with his resurrection and eternal life. If we re identified with his cross we are put into the ove of God, from which nothing can separate us ny more. This is the great mystery of Jesus' life. Beyond his cross there is his resurrection. On his resurrection of Jesus the Christian com- nunity, or church, is built. Without the resurrec- ion of Jesus we would know nothing of Jesus, or Jesus would have been forgotten soon. It was he experience of the risen Lord which created he faith in Jesus and the understanding of the ross as the way to God. And once we are united with God, through the cross of Christ, nothing can separate us from him, neither death nor anything else. We have eternal life because love is the eternal life of God in which there is no end.

Now we can understand why Jesus dares to say: "I am the way, and the truth, and the life; no one comes to the Father, but by me." To be Christian means to be placed by Jesus under the cross and thus into the life of resurrection in the truth of creation. We must walk the way of Jesus —the way which has to be *walked* upon, not *known* merely—the way to his cross, through the death of our wrong self, to get the new self. And this new self is the one whose great word is no more "I" but "Thou." The double "Thou": "Thou, O God, my life"; "Thou my brother for whom Christ also died." If we do walk this way, we shall experience every day anew: "Whosoever believes in me, he has eternal life."

GOD'S PLUMB LINE

A Junior Sermon by Williston Wirt

North Congregational Church, Berkeley, California

Behold the Lord . . . with a plumb line in his hand. Amos 7:7.

[Minister holds plumb-line to illustrate.]

YOU take a weight, or a plumb bob, and fasten it to the end of a string like this—and that's a plumb line. It is used by builders, architects, bricklayers, to true up a wall or the side of a building.

The Leaning Tower of Pisa is famous because it's "out of plumb" as we say. Now the word "p-l-u-m-b" comes from the Latin word *plumbum* meaning lead. Our word "plumber" and the trade of plumbing come from the use of lead in lead pipes, lead solder and lead caulking. In ancient times, as the Book of Amos reveals, lead was the heaviest metal known and was used for plumb bobs. That's where the plumb line got its name.

Now you boys and girls can have an interesting time with a plumb line. You can hold it up against a fence, or a wall, or a building, and you can tell right away if that building is trued up—if it will stand for years, or if it is liable to fall. Even if the naked eye can see no flaw, the plumb line will reveal the truth.

Well, in a very real sense Jesus is the great plumb line of mankind. By using Jesus' life, his teachings, his standard of truth and conduct, we are able to judge the goodness or falsity of what we call human character. All by ourselves we are apt to consider that "selfishness is the best policy" and that there is nothing wrong with telling lies or stealing—so long as we don't get caught. But when we chart our behavior and measure the value of our conduct by the purity, integrity and goodness of Jesus' life on earth, when we square up our plans and purposes by the plumb line of his mind and heart and character, then we can see where we are leaning away from the goodness and integrity of which God made each of us capable.

But you may ask why we should take a young Jew who lived nineteen and a half centuries ago in an out-of-the-way corner of the Roman Empire as the standard and pattern of human conduct today. To understand why we do this, let's look again at the plumb line. What makes a plumb line so accurate a measure? What gives it authority and validity and judgment? Well, it is nothing that you can see with your eyes, but it is something very real, as every child knows who has ever fallen down. It is gravity! Gravity pulls the plumb bob so that it is perfectly aligned with the exact center of the earth. It always comes to rest pointed straight at the invisible but none-the-less real location.

And this provides a very good explanation for the honor and worship and allegiance that we give to Jesus of Nazareth. For Jesus was more completely oriented to the invisible but actual power and Person of God than any other mortal who has ever lived. In his life and teaching Jesus pointed reliably to the direction a man's life would take when it was truly lined up with God. So if we want to judge the value of any man or woman, alive or dead, if we want to discern greatness of human character or determine the relative worth and beauty of some human deed, Jesus is our standard of judgment. He is our plumb line.

A sermon for Pentecost

By David J. Maitlan

Beyond Curiosity

WHEN the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Acts 2:1-4.

THE events reported in the first few verses of the second chapter of the book of Acts have always been important to the church for they describe the powerful descent of the Holy Spirit into the life of the earliest Christian community. Inasmuch as these men are fathers in Christ, and as we stand in need of at least as much quickening as they did, we desire to understand their experiences in order to put ourselves, if we may, in the way of the Spirit of God.

As it is reported, however, the event is not self-explanatory. At the very least the "violent blast of wind," the "tongues like flames," and the claim that a tiny group of uneducated Jews were suddenly empowered to speak of the "mighty deeds of God" in over a dozen languages are slightly perplexing. Events like these do not happen in our orderly lives; and where ecstatic sects today claim special visitations of the Spirit for themselves many of us are inclined to be sceptical. What is there, then, that we must say about the Pentecost which will allow us to proceed profitably with our examination of it?

At least two affirmations must be made immediately: (1) The first few verses of Acts 2 report an event which is unique in history. It is not the kind of thing which happens regularly, though it is described in terms of everyday experience. This fact, that Acts 2 reports the invasion of the natural world by supernatural power but describes it in purely natural terms, is the source both of our excitement and of our consternation. (2) We must recognize also that verses 8-11, which report the multilingual talents given to the disciples by the Spirit, were probably added to the essential story by the later church which was impressed by the universal appeal of the Christian gospel across the barriers of race, language and nation.

It is not my intention by these concessions to deny the great importance of Pentecost nor to undo the claim that the Holy Spirit came in power on this first occasion. Rather, holding these things to be the basic facts of the event, I think that we may be less insistent upon the accuracy of the surrounding details.

Reconstructing what happened on this bas we discover that the early Christians, gathered a Jerusalem with other Jews for the harvest festiva experienced a tremendous renewal of life whic they identified with the coming of the promise Spirit of Christ and to which they gave witnes by noisy utterances. The hubbub attracted atter tion, and when the people gathered round, the found themselves confronted by an event whic they could not easily explain. It was the popula reaction to the events of Pentecost whic prompted Peter to preach the first Christian ser mon—to declare the meaning of the things hap pening. And it was in response to Peter's testi mony of Christ that the first converts came to th faith in the power of the Spirit.

Thus, rather than concentrating upon th mighty events of the appearance of the Hol Spirit, which cannot finally be explained, I sugges that we observe both the reactions of people in th crowd and Peter's methods of dealing with them Such a procedure will enable us to avoid th temptation to interpret the Spirit's work apar from the Word, and will require us to recogniz the inseparability of Jesus Christ from every goo work of the Spirit.

The Doubter

The first effort to interpret the ecstatic event of Pentecost was made by the sceptic: "They have had too much new wine." The inclusion of such a charge as this is typical of the realism of the Bible, its respect even for embarrassing events and sets the Bible off from practically all other religious literature of the world.

It is so strange to find elements of this sort in the Bible that many well-meaning Christians want to condemn such an impious reaction out of hand. In fact, however, the inclusion of the accusation that the Christians were actually drunk is wholly consistent with biblical respect for history. It suggests as well an attitude of criticalness which the too-credulous among us could afford to develop. There is a great deal of hoax and deception in the world, in the religious as in other spheres; for the sake of God who is the Truth and who condemns all fraud and error, we should understand our religious responsibility to uncover it. This is not to urge the attitude of the chronic debunker, for such a person too often attempts to maintain his own sense of well-being by undercutting other lives. I do suggest, however, that Christ is not necessarily served by uncritical gullibility—even toward the Bible.

Peter's handling of the charge was superb. Rather than sputtering pious indignation or arguing from the as-yet-unproved Pentecost event,

DAVID J. MAITLAND, former chaplain at the University of Wisconsin and Beloit College, is an ordained Congregationalist and a candidate for the Ph.D. at Columbia.

e dismissed the charge on the level of its own ippancy: "These men are not drunk for it is only ine in the morning." By this rejoinder Peter sug- ested an evangelistic tactic which many of us ight copy. He did not weaken or pervert the great vent in question by using it as a club to destroy ne sceptic; rather he dismissed the sceptic's harge while still keeping open the channel of ommunication for consideration of the meaning f the things seen and heard. Too often in our ealings with critics of the church or of the faith ve let our very human desire to destroy their argu- ents obscure our ultimate objective, which is to ring these people to responsible faith in Jesus hrist.

Scepticism is not an unqualified evil which must e defeated at any cost. Indeed, while it must inally be overcome by the person of Christ, un- ess it is a scepticism completely without sympathy, t may contribute to the accuracy and richness of human thought. All of us practise scepticism to ne degree or another; it is completely necessary hat we do so. We should not let false piety hide the act that even scepticism may serve the religious ife. Peter saw fit to use the scepticism of the on- ookers, suggesting some interest as it does, as one f the bases of his proclamation of the faith.

The Curious

Another reaction to the Pentecost events is suggested by the question of other onlookers, "What can this mean?" Unlike the sceptic, who was suspicious of the genuineness of the events he had observed, the curious man appears interested in an interpretation of the happenings. Most Christians apparently believe that curiosity is a good deal closer to Christian faith than scepticism is. Actually this needn't be the case. Sympathetic scepticism may be as direct an avenue to religious belief as curiosity ever was, because the latter is always tempted to consider the various *possible* explanations as equally valid, thus avoiding the re- sponsibility for deciding in favor of one particular interpretation as generally more adequate.

Curiosity, understood as the absence of personal involvement in the phenomenon, has been the hall- mark of empirical science. To a very large extent this characteristic has been the basis of modern man's control of nature. Unfortunately, however, along with control over the world of things by this method, has gone an attempt to transfer the method of completely objective curiosity to the world of human affairs. Admittedly human affairs must be examined as objectively as possible under certain circumstances, but there is no greater danger to truly human life than the attempt to im- personalize it completely. Real life, as its meaning is derived from the Biblical revelation, is a life of relationship, not one of detachment. In view of the premium Christian faith puts upon relation- ship—with God and with one's neighbor—neu- trality or impersonal curiosity is as inimical to Christianity as is cynical scepticism.

To some extent I have gone easy on the sceptical and the curious reactions to Pentecost because, to the outsider, there was hardly any other re- sponse that could have been made. Before Peter's sermon, those who stood outside the Christian circle could see little more than a rootless, ecstatic event. For the disciples, of course, Jesus Christ had been a living reality whom they had known during his ministry; they had talked, eaten, walked, worked and prayed with him. He, though crucified and risen, was the content which the dis- ciples saw further revealed to them in the events of Pentecost. He had told them it might be like this. Faith, understood as living relationship to the person of Jesus Christ, became a possibility for the sceptical and curious only when Peter laid open Christ's role as the fulfillment of Old Testa- ment prophecy. This, incidentally, says a great deal to us in our dealings with those who linger around the doorways to faith. While we must al- ways deal with their cynicism and their curiosity, we must do so finally in terms of presenting Christ to them as the most important Person in their lives.

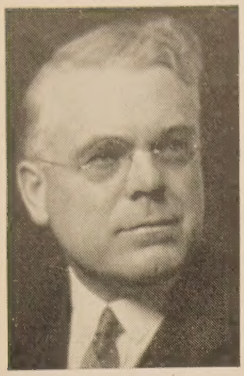
Peter's sermon is a great confession of Chris- tian faith, rooted in the Old Testament, arising from the historical events of Jesus' life, culminat- ing in His crucifixion and resurrection. It consti- tutes a fine criterion for the layman to use on sermons to which he listens. Judged by such a standard, many modern sermons fall far short of the full apostolic faith. One may even be tempted to condemn such modern preaching. But, if this is a temptation, or if you would like to be satisfied with the character of the life of your congrega- tion, please read again the beautiful and powerful description of the life of the early Christian fel- lowship reported at the end of Acts 2. This should make you more generous with your minister's ser- mons: unlike St. Peter, he is not sustained by a Christian congregation of this character.

A Cohesive Influence

This great sermon is addressed to us personally, yet the effect of it is not to isolate us from one another (with the barriers of race, class, nation and denomination). Instead, through the one Christ whom we meet there, we are made one people of God. The early church was not wrong to add the many tongues to the Pentecost event, for from the beginning the church knew the universal appeal and power of the Spirit of Christ.

Let us note that for the Christian faith the Word—Jesus Christ as known in the Bible, sacra- ment or sermon—and the Holy Spirit must be held together. Separated they are either a lifeless, narrow and dogmatic word or a vague, mystifying and bemusing spirit.

The gift of the Holy Spirit is surely to us. He is not a remote and shapeless thing lending excite- ment to religiosity, but the Spirit Who takes His character from the Person of Jesus Christ, risen from the dead and regnant over all life. Scepticism and curiosity remain characteristic of human life and the Truth of God may be served by them, even in the church, but ultimately they are over- come in the decision for Jesus Christ.



A Neglected Doctrine

By Justin Wroe Nixon

Where the Spirit of the Lord is, there is freedom. II Corinthians 3:17.

WE do not say much about the Holy Spirit any more because neither Catholics nor Protestants really know what to do with the Spirit. Anyone who thinks much about God as Spirit, at work in the world here and now, is likely to find that he is sitting rather loose to accepted church doctrine and biblical interpretation. Like Joachim of Flores, he might proclaim a coming age of the Spirit, filled with devoted and holy people. Like Francis of Assisi he might call men to a new and difficult life. Like George Fox and the Quakers he might open up access to the Divine Presence by unfamiliar ways. So the doctrine of the Holy Spirit, always being dangerous to conventional religion, is a neglected doctrine. That is why a work like that of Professors Colwell and Titus on the Fourth Gospel, entitled *The Gospel of the Spirit,* is an important event.

The Central Idea

It is important because in no other book on the Gospel with which I am acquainted, is the idea of the Holy Spirit lifted out so definitely as the central idea which relates the person of Jesus to God, and the life and work of Jesus to that of his followers. In this Gospel Jesus is made known to John the Baptist as the Son of God, by the descent of the Holy Spirit in the form of a dove which settles and remains upon Jesus. In contrast to John who baptizes with water, Jesus is to baptize with the Holy Spirit. In the thought of John, Jesus is the one to whom God has given the Spirit without "measure." To Nicodemus, Jesus says that unless one is born of water and the Spirit he cannot enter the Kingdom of God. To the woman of Samaria he says that "God is spirit, and those who worship him must worship in spirit and truth." The living water of which Jesus speaks, in the temple, is the Spirit. The Spirit will come as Comforter or Counselor to take the place of Jesus with his followers after his death.

"God is spirit," Jesus the Christ is filled with the Spirit without measure, and his follower has the gift of the Spirit from his Master. Here is a trinity, whose harmony witnesses to Christ's mission and God's love. Such is the message of the Gospel as one may interpret it in the light of this recent book.

Guidance for the Continuing Church

But I have referred to this book on the Fourth Gospel not because I wanted to give a lecture on the Bible. It is because in this book some implications of the Fourth Gospel for the continuing life of the churches and of Christians have been made unusually clear. Note, for instance, one feature of this Gospel—the way its author combines tradition with innovation; reverence for sacred memories with freedom to interpret those memories in a manner that made them most helpful to his contemporaries.

The author of this Gospel is a person imbued with the religious ideas of the Hellenistic world. He is writing an account of the life and mission of Jesus which will serve as an adequate account for the people living in the atmosphere of that world. He does not intend it as a supplement to other Gospels. He intends it as in itself an adequate Gospel. Of course he uses the tradition about Jesus that has come to him from others, and that he finds in the Gospels of Mark and Luke. Thus in his Gospel we find John the Baptist, and Jesus as the Messiah. We find healings, controversy over the Sabbath, the driving of money-changers from the temple, the feeding of the multitude and the opposition of the Pharisees. We find the betrayal of Jesus by Judas, Peter's denial, the trial of Jesus, his crucifixion and his resurrection.

But think of how much there is in the other Gospels that this writer has not used at all. Think of the incidents and sayings, the parables for instance, that he has not used because apparently they did not serve his purpose. Then think of how much he has added, such as the great discourse of Jesus' last night. And perhaps just as important, think of the new perspectives, and interpretations he gives to what he does use from the tradition.

Sense of Freedom

In other words this author is profoundly indebted to the tradition, he lives in it and by it, but *he uses it in freedom.* This "Gospel of the Spirit" is an embodiment of the great truth of St. Paul's words, "Where the Spirit of the Lord is, there is freedom." St. Paul and the author of this Gospel

---

JUSTIN WROE NIXON, Colgate-Rochester Divinity School professor until his retirement last year, began his ministry with Judson Memorial Baptist Church in Minneapolis, and later was for thirteen years pastor of Brick Presbyterian Church in Rochester, New York. A prolific writer, he produced his latest book, The United Nations and Our Religious Heritage, *in 1953.*

re at one in this, that the realization of the presnce of the Spirit has brought to each of them a reat sense of freedom. In Paul's case it was freeom in dealing with the Jewish tradition. In John's ase it was freedom in dealing with the Christian radition. In neither case was it an irresponsible reedom. It was a freedom guided by the memory f a holy past and the hope for a holy destiny. Jnder the constraint of the Spirit both of these nen broke paths into a new world. Through the ower of the Living God working in them they rought to their fellow Christians a sense of new orizons of the spiritual life, breathtaking in their heer vastness and promise.

What could the sense of the Spirit of the Living God, at work in us and in the events of our time, enduing us with the path-breaking impulses of Christian freedom, mean to us today?

For one thing it could mean *a change in the strategy of the churches.* Today the churches are on the defensive. Catholics are drawing into themselves. In such a doctrine as the Assumption of the Virgin they are building still higher the wall that separates them from the modern world and particularly from other Christians. Protestants are drawing into the Bible, with a strong tendency at work to emphasize certain deposits of early faith that can be used now as tests of the true faith. Jewish religious concern has been centering more and more on the Jewish people. It has been only natural, in view of the terrible persecution to which Jews have been subjected, that the most powerful efforts of the Jewish community in recent years should have been directed toward self-preservation.

Defensive Strategy

The strategy in each of these instances has been defensive. Inter-faith relations have been made correspondingly more difficult. Yet there are alert and sensitive people in all these groups who have the deepest misgivings about this strategy. They know that while these groups that are carriers of age-old truth have been displaying these tendencies toward withdrawal, the sense of the vastness of the universe, of the complexity of history, and of the tragic mystery of man's life has been growing throughout our society. They know that nothing but a change in the perspective of our dominant religious groups will enable them to meet the spiritual needs of men now evident.

The clue to such a change, for Christians at least, lies in the neglected doctrine of the Holy Spirit. The core of that doctrine is the conviction of the nearness and the sufficiency of God—the God of the Christian ages, immediately accessible, purposeful, gracious, far more willing to give than we are to ask. Only when God becomes near and sufficient shall we be able to develop an adequate strategy for the churches in our time.

Moreover, a fresh sense of the presence of the Spirit of the Living God among us could mean for us as individuals *less fear and more courage.* We are afraid because we are alone. God is far away. And because God is far away we wrap ourselves in worship services to induce the warmth of piety or in theologies that we try to believe in spite of their artificiality. Or we multiply organizations and activities so that we become too busy to ask whether we are really doing the Lord's work. So we are afraid. We are afraid more and more of the State whose agencies of physical destruction are so terrible, and whose power to coerce the minds and consciences of men is being used with increasing ruthlessness. The struggle for human dignity in our time is going to need far more Christians who have learned to say with the apostles, "We must obey God rather than men." But those who said this in the olden days knew the living presence and power of God. Their God was not far away. He was near and able to do abundantly above all they could ask or think. Hence they were bold and free.

A rediscovery of the doctrine of the Holy Spirit will help to raise up such men among us. Perhaps the greatest need of the churches today is not a *pro Deo* movement, nor a new Society of Jesus, but an Order of the Holy Spirit composed of those whose God is assumed to be immediately accessible and at work in this time. Hence they have relish for a life on moral and spiritual frontiers.

Do We Care?

IT is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion or political conviction?

The Church of Christ is today a world-wide fellowship, yet there are countless people to whom he is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the lordship of Christ or deny it? —*From "The Message," Second Assembly, World Council of Churches.*

Interdependent Universe

NONE of us lives to himself. "We are members one of another." All society is like a delicate spider web, with its tiny threads interlaced and interdependent. You cannot touch a single thread without disturbing all of the others. You cannot perform a single individual act in this complex world without affecting others.—*Roger J. Turrell, Methodist, Lebanon, Ohio.*

Building a Home for Permanence

By H. Richard Rasmusson

ONE of the disturbing facts of our contemporary culture is that so many marriages are impermanent, that we can speak of "the crisis of the family," and no one asks us what we mean. In 1900 one marriage in twelve ended in divorce. In 1912 one in eight ended there. Today the figure is about one in four.

Because the home is a bulwark of the deepest social and religious values, the training center for early behavior patterns and character development, anything that hurts the home seriously hurts our nation. There are many kinds of subversion, and not the least serious is broken families. Children, we know now, need two parents. How, then, can marriages and homes be made stable, happy and permanent?

Determination to Succeed

Perhaps the first thing that should be stressed in making homes permanent is the determination to make marriage and the home successful. Attitude here is basic. There should be no thought of failure when two people marry. No one should enter marriage with his two fingers crossed, saying within, "Well, if it doesn't work, I can get a divorce."

In a recent survey of 125 young people between the ages of 16 and 20, 85 per cent declared that they were not afraid of marriage because, as they said, "If it doesn't work out, we can always get a divorce." This is a dangerous attitude. Dr. Clifford Adams, a marriage counselor, holds that "this one factor of determination overrides everything else." And when both partners to a marriage resolve to do everything within their power to make it a success, he is "willing to wager (sight unseen) that it will be." Two people in love have the responsibility to learn how to stay married as well as to learn how to get married. And if they don't feel this way about the relationship and want it permanent, they are only infatuated with each other; they are not in love.

In the marriage vow, the person getting married says: "I, (John), take thee, (Mary), to be my wedded wife, and I do promise and covenant, before God and these witnesses to be thy loving and faithful husband, in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live." When a person says these words, he should mean them with all the power of his life. He should be determined to succeed.

Understanding Needed

A second important thing for permanence in marriage is male understanding of the modern female. Some males still think of women in the pattern of Ibsen's *A Doll's House*. And when this happens, it means conflict.

The modern woman has become awake to the world. She no longer lives the sheltered existence of the Victorian era. She knows life outside the home. One contemporary puts it: "She has . . . gone to a meeting of the Conference on Civic Problems, stopping . . . on the way home at the office of the Consumer's League." She must be approached as a person (who happens to be a woman, but is no wise inferior to the male because of that) and as a human being with brains as well as sex appeal. She wants to be understood as this kind of person, one who has ideas and wishes to be heard and to have her ideas evaluated, not scorned. Many modern marriages fail because some males are not capable of this kind of companionship with their wives. And most women today want companionship in marriage.

'A Discipline and a Delight'

A third factor important for permanence is patient working at the problem of success in marriage. You don't expect success in ten easy lessons in your profession. Why expect it in marriage?

Too many young people seem to think that a happy marriage is only a matter of falling in love (really it is a rising to love), having a ceremony read, putting a ring on the third finger of the left hand. But it isn't so easy. Finding happiness in marriage is more like learning to play the piano, which requires discipline, practice, based on rules. A Rhode Island jurist in a decision said that "marriage is a discipline as well as a delight." Too many forget the discipline.

No matter how well two people know each other, there will be innumerable adjustments. There may be sexual misunderstanding; patient working at the problem, reading good books, asking a counselor's help may be necessary. But don't run from

---

H. RICHARD RASMUSSON, pastor of University Presbyterian Church, West Lafayette, Indiana, for a decade, came to the Purdue church after a combined ministry at Clegg Chapel, Blackburn University, and the Presbyterian Church of Carlinville, Illinois, beginning in 1932.

ur problem; whip it. There will be misunderanding over money. There again, get expert help, t don't throw in the sponge. Marriage is an art d must be worked at, patiently and with underanding. Never, never forget that love is a verb fore it is a noun.

Love Needs Nourishment

A fourth necessity is that of feeding your love keep it growing. There are many ways to do this. ve is a tender plant and when it is neglected and soil is poor, it withers and dies. Keep it growg by proper fortifiers.

There is an adage: "You don't chase a street r after you have caught it." Never apply this old w to your marriage. Never settle down into a t and take each other for granted because you e now married. Keep romance alive. Keep courtg your wife.

Billy Sunday, the evangelist, used to tell the men his congregation, "Try praising your wife even it does frighten her at first." Don't be afraid praise each other. Tell each other and often, "I ve you." There is a strange music in appreciation d praise. "Marriage," someone has said, "can e only a nine-day wonder, dwindling down into erely a tired friendship." Don't let that happen your marriage. Feed it wisely.

Thomas Huxley, who stood pretty much alone ith his ideas and did much lonely fighting for em, said that from wife and home should come r the man "light and warmth and confidence." very wife should tell her husband that he is onderful, believe in him and make him greater an he is. And every husband should let his wife ow how indispensable she is to his life and hapiness. In such an atmosphere of lived and spoken ve, love thrives and grows. A visitor in the home f Woodrow Wilson said he never heard a man adress a woman with such love and respect as was resent when Woodrow Wilson spoke the word Ellen," his wife's name. And, but for her, Wilon confessed, he never would have become Presient of the United States.

Many are the small and inexpensive ways to eep love alive in the home. Learn what these itamins are. Use them. Feed love daily and keep growing strong.

Fruit of the Spirit

Lastly, there is the indispensable factor called haracter. In the last analysis, there can be no ubstitute for unselfishness, loyalty, faith, courage, luck. It is the spirit that finally makes a marriage o or flop.

Where there is the willingness to cooperate, nany difficulties can be transcended. When this pirit is absent, minor conflicts are magnified and he marriage becomes unstable. As the Bible says: 'Out of the heart are the issues of life." Out of ur inward quality of character comes the stuff hat either triumphs over obstacles or succumbs to hem.

André Maurois once wrote that he would like o have the marriage vow read: "I bind myself for life—from now on my aim in life will be not to search for someone who will please me, but to please someone I have chosen." This is character. This is mature personality. It is religious personality.

When we find God and he lives in us, we are ready to lose life for those we love. Home and wife and children are what we now serve under God. We are more ready to love than be loved—serve than be served—bless than be blessed. And marriage founded on this kind of character cannot fail. The fruit of the spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control. Christian character will weather any and every storm. Marriage built on this kind of foundation and faith cannot fail.

A Pastoral Prayer

By Murray A. Figg

First Methodist, Dover, Ohio

ETERNAL Shepherd, who walkest the earth in love and who neither slumbers nor sleeps, we acknowledge that we are the people of thy pasture and the sheep of thy hand. Thou followest us in patience when we wander in devious ways or turn aside to feed in dangerous places. How good it is to know that thou dost not leave us to our fate but that thou dost rescue us through a tree fashioned into a cross.

We confess, O Shepherd of life, a strange instinct to wander. A thirst for adventure sends us roaming the hills, viewing pastures beyond that seem greener, seeking food that does not nourish, until our liberty hurls us over the cliff where we are caught in the thicket of our own rebellion. Even there thy love finds us and bears us home, gently reminding us that thy fold is freer than the hills.

In thy loving kindness train our wandering world to hear thy living Word in Christ. May the leaders of nations respond to thy voice. Suffer us not to be torn asunder by the wild beasts of hunger and war. Lead us beside still waters of reconciliation that we may rest in thy faith and peace.

Some of thy children are forced to walk where dark shadows lie. Soothe them with thy healing presence. May thy staff of hope be a comfort to the discouraged and a source of strength to the weak, driving away all shadows of loneliness.

We thank thee, Great Shepherd, for this fold of faith. Our fathers entered here in weariness, but thou didst restore them in body and spirit. Lead us into pleasant pastures that will nourish us for right paths tomorrow. And when our little day is done, and darkness settles around us, shepherd us beyond this mortal plain to thy eternal fold. Amen.

Snobbishness

By David A. MacLennan

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came. Job 1:6.

TO our text from the first chapter of Job, let me add a verse *not* found in the earliest manuscripts, and which doubtless represents a dubious literary accretion: "Satan came directly from the infernal laboratory known as the Snobbery, for there were distilled the slow-acting and deceptively unpleasant poisons that turn saints into snobs."

Many and varied are the forms of Snobbishness. There is even the snob who despises snobs. Whatever the type, all snobs have Beelzebub as their father. Snobs more than militant atheists keep God's children from their inheritance.

One of them had his portrait painted by Jesus. He is the perfectly respectable individual who prayed to himself, "God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector." In the presence of God he strutted, "reeking with self-complacency." He prayed to or with himself, thereby relieving the Almighty of grave responsibility. The phrase "with himself" may mean only that he prayed silently, but we have the feeling that when he put through his call, the heavenly exchange replied: "They do not answer."

Devilish Strategy

But how does the demon, inducing such pride, find a fruitful field for operations in our quadrangle, in our homes, in our churches? Are we not committed to the democratic principle, to the conviction that all men are created equal? To be sure, as George Orwell reported, we sometimes act as if the motto read: all men are equal but some are more equal than others. After all there has to be division of labor, and there are unequal capacities; a hierarchy of values is inevitable. But snobbish toward others?—never! Yet the most reliable intelligence reports that the devil goes about in church vestries, board rooms, pastors' studies, not as a roaring lion, or we would ambush him; but often as a man of culture, of discrimination—seeking whom he may devour or at least cripp

Occasionally, pushed from Below, the vict prays—with himself: "God, I thank thee that am not like other men, Grade C. clods, middle-cla parsons, reactionaries, or even as these dimw in that other church."

One element in the devil's strategy consists persuading his clients that ideas are more impo tant than persons, that the Word need not becor flesh; that truth can be received, interpreted a applied in isolation from all sorts and conditio of men. Of course, a smidgeon of reflection wou convince the deluded victim that this is a fal antithesis. To use one of the academic prospec phrases, such a distinction creates a fallacio dichotomy.

None Exempt

It is gleefully stated in the Infernal Headqua ters that well-trained individuals who possess kee intellectual curiosity, and who relish debate on pr found themes, are particularly susceptible to th wiles of this demon. Nor is the struggle finishe when the human target of Satan's darts leave the halls of learning. Men who have resisted th devil's blandishments during college and pos graduate years have been known to succumb whe they entered upon their specialized ministry a pastors, chaplains, teachers. "Do thyself no harm we are all here," and all subject to this temptatio

Consider for a moment the scholarly ministe may his tribe increase.

Materials are accumulating for a book to b entitled "The Rev. Mr. Blanding Builds His Drea House." One recently ordained minister provide some ideas. He suggests what to him would be a ideal building plan for church and parsonage. Th salient feature, he said, would be "a long straigh corridor with a door at one end leading out of th manse study and a door at the other end openin into the pulpit of the church." It is an alluring pic ture: the peaceful study, with the RSV on a fla desk, flanked by a concordance, commentaries, an *The Interpreter's Bible;* the walls lined by shelve filled with the best theology; the telephone discon nected; the study door guarded by a vigilant an long-suffering wife; the children either safely in carcerated in a basement rumpus room or enliven ing the otherwise-dull routine of a school teacher' day. The other door opened once—or twice—or Sundays with direct access to the pulpit; a high

---

DAVID A. MacLENNAN gave this as second of three chapel addresses at Yale University Divinity School where he is professor of preaching and pastoral care. Others in the series will appear in succeeding issues. Born in Boston and educated in this country and in Canada, he served Presbyterian churches on this side of the border before becoming senior minister of Timothy Eaton Memorial Church in Toronto. After thirteen years in that post he came to Yale in 1949.

y made straight for the Word of the Lord—a rrow, undeviating path from the mind of the eacher to the hearts of the hearers. Here would complete isolation from the maddening crowd d from maddening officials. No disturbing interptions can occur. No intrusion of trivia about xt Monday's missionary society meeting or how rs. McWhine's arthritis is plaguing her; no apals from pious mendicant at the door who should ve gone to the welfare agency in the first place. What's wrong with this picture?

Here is the answer of one of Christ's young postles, the Rev. David Read of Edinburgh, who d taken his practical courses in a prisoner-ofar camp. He answered, "What's wrong with the cture? Everything! . . . The line of communicaon between pulpit and pew has been cut. The ord carried along the corridor is already dead. . . For the Living Word there is no detour past e living, noisy, demanding traffic of the world of ersons."*

Perhaps the Lord's concern about persons was ot misplaced. One interview with the doctors in e temple is recorded in the Gospels; at least once e "sat among the teachers, listening to them and sking them questions." He certainly rarely evaded ebate with his opponents. But the Gospels report any encounters, interviews, clinics, with "little eople." Common everday kinds of persons heard im gladly, because he spoke to their condition, nd they could understand him.

The Common Touch

Of course, the alternative is not to relinquish ntellectual discipline and go extroverting all over he lot at all hours. We serve our people ill when ve subsist on a diet of mental pabulum, deficient in itamins. John Hersey reported that 15 years after graduation his 839 Yale classmates "flip through 4.6 magazines a month" (he did not indicate that he decimal ".6" stood for the *Reader's Digest*), nd read 1.89 books per month. This cultural exravagance may be further reduced when the 54 per cent not now owning television sets acquire hem. To live for God, for country and for Yale never required a gradual diminution of cerebral activity. Certainly the shepherd of souls has no warrant for offering either God or his people that which costs him nothing in mental toil.

But is not the point that living contact with the real world of persons arises from the human situation, and from the very nature of the Word of God? The demands of Tom, Dick, Harry, and Mary, Martha and Jane are no irrelevance to sermon preparation or to whatever may be our professional stint.

Conversely we whose transcripts when presented to the Heavenly Committee on Graduate Study will leave much to be desired, must resist the same devil. An inverted snobbishness threatens us. When we speak, do we reveal the great open spaces of our minds?—well (we comfort ourselves), this brings us close to the common man. We never speak above the heads of people; at least we are understood. Moreover, we tend to argue unctuously, did the Risen Lord ask Peter, "Do you believe this credo?" or "Do you love me?" So, we grow proud and strut—but "democratically." Toward creative thinkers and devout scholars Satan suggests an attitude approaching pity; are they not dwelling in a private world, impractical, ascetic, unreal?

Sir James Barrie once related the account of his first meeting with Robert Louis Stevenson. It is doubtless apocryphal. Barrie said that he was strolling along Princes Street in Edinburgh, an undergraduate, and saw a tall, animated scarecrow of a man walking toward him. He was so fascinated by this cadaverous specimen that he stared rudely at him. Stevenson approached, and in kindly rebuke said, "God made me, too, you know." "If he did," retorted Barrie, "the Almighty's getting careless."

Ideas vs. Persons

Neither the intellectuals nor the so-called morons have a monopoly on this attitude. Is it not devilish to despise one of these little ones for whom Christ died? Is it not sub-Christian to be more enamored of ideas than of persons? Brooks Atkinson in his *New York Times* column for January 4, 1953, reviewed the last year's plays; expressed sympathy for playwrights who found the workaday themes petty in comparison with the classic, momentous issues of freedom and survival. Then added gently, "There is always the subject of people. As long as there are people (and they will exist indefinitely) there is plenty to write about. In fact it is the best. 'The People, yes,' as Carl Sandburg has phrased it . . . 'People are a sounder subject than abstract ideas.' " The poet always says better what we know well.

Satan among the saints fears that this perception may prevail.

You may know the story attributed to the famous scholar Jerome who did so much for the church by his translation of the Scriptures. Grammarian, Latinist, Hebraist, like all true students he loved his books and often burned the midnight oil. In his sleep one night he saw himself standing before the Judgment Seat. "Who art thou?" said the Lord. "Jerome, a Christian," he replied. "'Tis false," said the stern voice from the throne, "thou are not Christian but a Ciceronian; for where your treasure is, there will be your heart also." Jerome woke with a start to pray that God would forgive him for becoming so deeply in love with his books that he forgot the men and women for whom Christ died.

"Lord, how could we see Thee hungry or thirsty or a stranger or naked or sick or in prison and minister to Thee? We were busy analyzing trends in theology, in society, in sharpening our dialectical tools and in increasing our technical competence."

And the King will answer . . .

*David H. C. Read, *The Communication of the Gospel* (London: Student Christian Movement Press, 1952). Used by permission.

Emphasis on maternalism threat
the very core of the gos

Who Is My Mother?

By Evan J. Shearman

My mother and my brothers are those who hear the word of God and do it. Luke 8:21.

ONCE Jesus claimed that the people nearest and dearest to him are those who hear the word of God and do it. He had been talking about the gospel in terms of seed and soil, and was cautioning people to be wide awake in getting and using all that the gospel has to offer. His mother and his brothers arrived about then but were unable to reach him because of the dense crowd of listeners. When told that they were on the rim of his audience, desiring to see him, Jesus said, "My mother and my brothers are those who hear the word of God and do it." That is, "Mother to me and brothers to me," or "equally as dear as my mother and brothers are those who hear the word of God and do it."

The evangelist Mark, earliest of the Gospel recorders, notes the same occasion (3:31-35), but remembers Jesus, on being informed of his family's wish to see him, as rather abruptly saying, " 'Who are my mother and my brothers?" And looking around on those who sat about him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother.' " Matthew (12:46-50) recalls that "stretching out his hand toward his disciples, he said, 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother, and sister, and mother.' "

The Kingdom in First Place

Apparently Luke has shortened the narrative not so much for the sake of brevity, but to neutralize the seeming harshness to his immediate family on the part of Jesus. For in Mark, Jesus has been accused of receiving his miraculous power from Beelzebub. He was being called a lunatic and his worried and perhaps embarrassed family attempt to dissuade him from his work and virtually take sides with his enemies.

When we realize that the readers of the Gospels already thought of Jesus as the Christ, the Son of God and Lord of the church, and when we take into account the use of oriental hyperbole, th we understand that Jesus is not disowning dearest relatives, but is using their arrival punch home a truth. Hearing God's word a doing it, for Jesus, was above everything el First with the Master was the Kingdom of G and his righteousness.

The present episode is in line with Luke's counting (14:26) of the time when Jesus sa "If any one comes to me and does not hate his o father and mother and wife and children a brothers and sisters . . . he cannot be my d ciple." Recall, too, that Mark wrote (10:29, 30 "Jesus said, 'Truly, I say to you, there is no o who has left house or brothers or sisters or moth or father or children or lands, for my sake and f the gospel, who will not receive a hundredfo now in this time, houses and brothers and siste and mothers and children and lands, with persec tions, and in the age to come eternal life.' "

Some time after the story we have taken fro Luke, this same evangelist (11:27, 28) sets do the recollection that during Jesus' preaching woman shouted, " 'Blessed is the womb that bo you . . .' But he said, 'Blessed rather are those wh hear the word of God and keep it!' " That is wh he wanted more than anything else. He who do God's will is kin to him.

Jesus was tender with his mother right dow to the end. But her own Son set her on no pedest nor did he call for her veneration. Neither did th evangelists or apostles. In the instance of his firs miracle at Cana, Mary said to him (John 2:3-5 " 'They have no wine.' And Jesus said to her, ' woman, what have you to do with me? My hou has not yet come.' His mother said to the servant 'Do whatever he tells you.' "

Unrealistic Position

Why has the Roman church raised Mary abov all the saints? Why have late pontiffs made her s unrealistic and foreign to the Scriptures by th pronouncement of dogmas that clash with th word of Peter, the so-called first pope (Acts 4:12) "There is salvation in no one else, for there is n other name under heaven given among men b which we must be saved." Is it because God th almighty is so fearful, and the soft, warm com fort of a woman is demanded? Did we have bu Job 7:11-16, that might be:

EVAN J. SHEARMAN is in his sixth year as minister of the Church-in-the-Garden, First Baptist, a new and growing congregation in Garden City, New York. He also writes a weekly column of religion in the Garden City News *and serves as chairman of the ordination department of the Ministers Council of the American Baptist Convention.*

"Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I the sea, or a sea monster,
that thou settest a guard over me?
When I say, 'My bed will comfort me,
my couch will ease my complaint,'
then thou dost scare me with dreams
and terrify me with visions,
so that I would choose strangling
and death rather than my bones.
I loathe my life; I would not live for ever.
Let me alone, for my days are a breath."

)r if we had to rely on Psalm 47 (1-4):

Clap your hands, all peoples!
Shout to God with loud songs of joy!
For the Lord, the Most High, is terrible,
a great king over all the earth.
He subdued peoples under us,
and nations under our feet.
He chose our heritage for us,
the pride of Jacob whom he loves.

)r if our only idea of God was from Psalm
6:7-12:

But thou, terrible art thou!
Who can stand before thee
when once thy anger is roused?
From the heavens thou didst utter judgment;
the earth feared and was still
when God arose to establish judgment
to save all the oppressed of the earth. *Selah*

Surely the wrath of men shall praise thee;
the residue of wrath thou wilt gird upon thee.
Make your vows to the Lord your God, and
perform them;
let all around him bring gifts
to him who is to be feared,
who cuts off the spirit of princes,
who is terrible to the kings of the earth.

But we have Psalm 103:13, 14:

As a father pities his children,
so the Lord pities those who fear him.
For he knows our frame;
he remembers that we are dust.

We have Hosea 11:1-4:

When Israel was a child, I loved him,
and out of Egypt I called my son.
The more I called them,
the more they went from me;
they kept sacrificing to the Ba'als,
and burning incense to idols.

Yet it was I who taught E'phraim to walk,
I took them up in my arms;
but they did not know that I healed them.
I led them with cords of compassion,
with the bands of love,
and I became to them as one
who eases the yoke on their jaws,
and I bent down to them and fed them.

And we have Joel 2:12, 13:

"Yet even now," says the Lord,
"return to me with all your heart,
with fasting, with weeping, and with mourning;
and rend your hearts and not your garments."
Return to the Lord, your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and repents of evil.

There is more, much more in the Old Testament. And then there is the tender yet just conception of the heavenly Father in the New, a Father who would be inseparable from his children.

Why has the Roman church raised Mary above all the saints and why have late pontiffs so stressed the necessity of maternalism and the so-called feminine qualities in deity? Is it for the same reason that Egyptians and Babylonians, Greeks and Romans felt the need of goddesses to fill out the roster of divine beings? Is it because, as some psychiatrists declare, celibate priests so hunger for courtship and conjugal love that they turn to give their caresses and pour out their pent-up devotion to Mary, adding encomium to encomium, never able to describe her adequately or praise her enough?

Protestants are often snobbishly charged with beginning in the 16th century as though there was no connection between them and the early life of the Christian church. The very ones who thus twit the Protestants did not until December 1854, through Pope Pius IX, define as a dogma the faith that "the Blessed Virgin Mary was preserved from original sin through a unique privilege of divine grace, in view of the merits of Christ."

New Dogma Announced

Not until November 1950 did Pope Pius XII solemnly declare "it to be a doctrine of the Faith that the immaculate Mother of God and ever virgin Mary [Note references to Jesus' brothers and sisters: Matt. 13:55, 56; Acts 1:14] was taken up into heaven body and soul. It is probable that, just as Jesus rose from the dead on the third day, so Mary was raised from death also on the third day."

A new feast has been established, the feast of the Virgin as Queen of Heaven, to be celebrated annually on May 31. Writes Pius XII in his encyclical, "Ad Coeli Reginam": "May the powerful Queen of Creation whose radiant glance banishes storms and tempests and brings back cloudless skies look upon these, her innocent and tormented children, with eyes of mercy; may the Virgin who is able to subdue violence beneath her foot grant also to them that they may soon enjoy their rightful freedom to practice their religion openly."

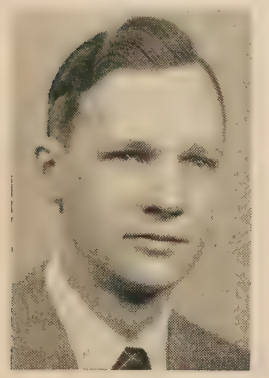
Already in Roman Catholic literature we can read: "As Coredemptrix and Mediatrix of all graces she distributes to her children whatever grace they need to attain salvation and Christian perfection. Her eagerness to share with us her graces is the fruit of her love of Jesus and of souls. Jesus paid the price in his blood; now he desires that it bring forth fruit in the souls of men. Through grace we become the children of God and through grace we are enabled to merit life everlasting. That we may faithfully cooperate with grace and thus resemble ever more closely our heavenly Mother is the object of this invocation." We understand that before long Mary will be solemnly defined as Mediatrix even though the apostle Paul in his first letter to Timothy (2:5, 6) says: "For there is one God, and there is one mediator between God and men, the man Christ

Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time."

I would not hush one paean of honor from Mary, nor subtract one morsel of gratitude for her. Luke's lovely lines at the beginning of his Gospel are enough to give her an inviolable place in the mystic plan of God. But I cannot subscribe to the unscriptural, unevangelical, unchristian embroidery the Romans have elaborated on the subject of Mary. Surely they proceed with the best of intentions, but with little forethought and care for either the earthly or eternal consequences.

From what our Lord has said to and concerning his mother and from other scripture, there seems to be no warrant for creating an artificial figur from one who, in her strong and beautiful sim plicity, gives prestige to her Son. We multiply law rituals, prayers, obligations, organizations an factitious imaginings at our peril and at the ris of losing from the church the core of the gospe with its saving law written upon the heart.

"Follow me," said the Master, and followin him we become his disciples; "This is my com mandment, that you love one another as I hav loved you," said the Savior, and obeying him w become his friends; "Hear the word of God an do it," said the Messiah, and acting so we *all* be come his closest kin.



A character study

An Unexpected Faith

By Francis R. Bell

Luke 7.

IN the days when Rome ruled the world and Caesar Augustus had his legions stationed in countries around the Mediterranean, there was in the army of occupation in the Holy Land a most remarkable man. He was an officer, a centurion, who sent to Jesus for help because his slave was critically ill.

The account in Luke 7 is far more than the record of a miracle performed by Jesus. It is a character study of one of the most extraordinary men of the New Testament, and suggests several questions, the answers to which reveal the inmost character of this Roman centurion.

First of all, what did this centurion think of his fellow men? A good index to any man's character is to be found in the way he treats other people, in his relationship to those around him. It is most significant that the centurion's slave was dear to him. In those days of cruelty many masters treated their slaves like animals and it was not unusual for a slave owner, in a fit of anger, to put a servant to death by crucifixion. At best a slave was a piece of property. But the centurion's compassionate nature revealed itself in his love, even for a slave.

Stranger still, he got along remarkably well with the Jewish people among whom he lived. The customary attitude of an army of occupation ha always been one of scorn and contempt for th subject people. Most Romans despised and hate the Jews, a feeling that was generally mutual. Ye even in those barbarous times we have the stor of a Roman soldier, an officer at that, who re spected his fellow men regardless of nationality religious creed or position of servitude. Here is a good index to measure our stature as Christians.

Character Reference

Secondly, what did the centurion's fellow men think of him? We know that a good indication o a man's character is what others think of him Employers ask for character references before hiring people to work for them. A good way to find out about a man's character is to ask those who know him.

The Jewish elders thought so highly of this man that they interceded with Jesus on his behalf, this in a day when most Jews referred to Gentiles as dogs. Their testimony is most interesting: "And when they came to Jesus, they besought him earnestly, saying, 'He is worthy to have you do this for him, for he loves our nation, and he built us our synagogue.' "

While it is a fact that a man's reputation can be ruined by irresponsible handlers of the truth, it is generally true that a man's character can be evaluated by hearing the testimony of those who know him best. Abraham Lincoln's common-sense words in this regard are familiar to all of us. "You can fool some of the people all of the time,

---

FRANCIS R. BELL is pastor of St. Paul's Evangelical Lutheran Church, Lititz, Pennsylvania. After graduation from Lutheran Theological Seminary at Gettysburg, he served a parish in Smithsburg, Maryland. An active worker in denominational affairs, he is secretary of the Lancaster Conference, Central Pennsylvania Synod of the United Lutheran Church.

nd all of the people some of the time, but you an not fool all of the people all of the time." n religion, just as in society, in business and in olitics, the common sense of the people will soon letermine whether or not a man is genuine and incere. Religious pretensions never fool anyne very long.

'I Am Not Worthy'

In the third place, what did the centurion think f himself? Here is another question to ask in valuating a man's character. In the excellently roduced play *Death of a Salesman,* the chief haracter was a man who had been on the road in he selling game for years. He was a braggart, a ourflusher. Though moderately successful in his arly years, he was losing his grip and fast becoming a complete failure. But he always paraded s a man of importance. He put up a big front efore his friends and tried to convey the impression of prosperity and success. He did the same n his home while his poor wife tried to swallow it all and desperately attempted to pay the bills and meet installments on the furniture. One day returning from a trip, he told his wife about a business associate, how successful he had been and how much money he had made. In astonishment he recalled that the other man had said nothing about his success. The wife replied pointedly and devastatingly that he didn't have to. "He *did* it." If you *do* it, you don't need to *say* it.

Note the humility of the centurion. He didn't feel worthy to approach Jesus himself so he sent Jewish elders. He didn't even feel worthy to have so good and holy a person as Jesus enter his home. His Jewish friends said, "Do this for him. He is worthy." But the centurion said, "I am not worthy." All true religion starts here, with the realization and firm conviction that in God's sight we are not worthy—not worthy of his love, his forgiveness, his Son, his salvation, his kingdom. All of this God freely gives despite our unworthiness and not because we are deserving. The centurion had a true estimate of himself.

Attitude toward God

A fourth question follows naturally: what did this remarkable man think of God and religion? A sure index to the character of any man is found in his attitude toward God. While most of his fellow countrymen scoffed at the Jewish religion, the centurion, out of his own wealth, built a synagogue. We need no obscene, sordid novel like *Event in Eternity* to tell us that professional military life is not conducive to spiritual development. Yet in a rough environment that offered many temptations, here was a soldier who responded with his heart and his treasure to the spiritual forces of his times.

Far more significant, however, is the fact that his keen insight revealed to him the secret power of Jesus. Many religiously trained Jewish scholars had missed that. The centurion seems to have grasped the truth of the Incarnation. He begged Jesus not to come to his home, but just to "say the word, and my servant will be healed. For I am a man under authority . . . and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." The centurion himself served under Caesar, the mighty ruler of the world. Caesar Augustus spoke and it was done. But by faith the centurion saw in Christ a much greater one than Caesar.

We come now to the final and ultimate test of this centurion's character in the question, "What did Jesus think of him?" Mary Magdalene, Matthew the tax collector, the woman at Sychar's well—they were all hated and despised by society, but what did Jesus think of them? Only he sees the secret of the human heart and understands its potentialities.

What did Jesus think of the centurion? He might well have praised his kind and generous nature, his loving and compassionate heart, his good deeds, his search for the truth. All of these were truly laudable characteristics, but they were secondary. All these stemmed from that one indispensable spiritual quality in any man's life, his *faith.* And in recognition of this man's sublime faith Jesus paid one of the richest compliments of his entire ministry: "Truly, I say to you, not even in Israel have I found such faith."

The greatest faith is that which sees God in Christ and calls on him for all of life's needs. Under heaven man needs nothing so desperately as that faith.

Tradition and Experience

AT the Friends World Conference a speaker said soberly, "To me religion is a living experience; to my son it is a heritage; to my grandson it is a nuisance." In this ominous downhill slide we see the evil of that first movement in which religion slipped from being a living experience to being a heritage. Of course we cherish our Christian heritage, just as we cherish our Greek-Roman heritage, our Anglo-Saxon and our American heritage. But it is the same with our Christianity as it is with our Americanism: if it ceases to be a personal conviction, a living faith, and becomes merely a heritage, then it is nothing and worse than nothing. A religious heritage is like a husk without corn: a husk is of some importance but it is worthless alone.—*Harold Smuck, Valley Mills Friends Meeting, Indianapolis, Ind.*

Religion and Health

AT the pastor's school of our denomination an inspiring Englishman, Shaun Herron, editor of the *British Weekly,* analyzed the tempo of our time when he said, "Millions now living will never relax." Medical statistics bear out the truth of his statement in that they show 70 per cent of all patients suffering from some kind of tension rather than a specific physical ailment.—*Frank R. Snavely, First Methodist, Crossville, Tennessee.*

A Sermon Condensation

The Difference That Christ Makes

By Paul L. Carpenter

First Presbyterian, Humboldt, Kansas

II Corinthians 5:16—6:1.

EARLY in my ministry I heard this statement attributed to David Christie: "Christ gives me four essentials—a *world* I can live in, a *work* I can live for, a *self* I can live with, and a *Master* I can die for."

The first essential appeared for a long time to be a stumbling block to me. We are thrust into the world as we find it. We did not ask to come into it. Can we choose the world we live in?

Paul reminds us that we are spiritual as well as human beings. A Christian is a new creation. He is not conformed to this world; he is a transformed creature—transformed by the spirit of Christ within him. Something even more radical than improvement or reformation has taken place within him. There has been a deep, basic inner change, so that as a Christian he is in the world, but not of it.

Satisfying Work

The Christian believes that everywhere God, through Christ, is at work reconciling us to himself, teaching us by experience that we must work together as brothers, respect and love one another, and aspire to follow our highest understanding of God's will.

"Christ gives me a work I can live for." Do you find genuine contentment and satisfaction in your work, or is it merely a means of earning a living? There is a world of difference between work done as a necessary evil and work done with a sense of being a partner with God. Jesus said, "My Father is working still, and I am working. . . . We must work the works of him who sent me, while it is day." And Paul added, "These are . . . my fellow workers for the kingdom of God."

"Christ gives me a self to live with." If you can't live with yourself, you will find it well nigh impossible to live with anyone else. In each of us there are desires, hungers, ideals, affections which frequently clash with one another for supremacy. Such inner conflict is a common cause of failure. "No city or house divided against itself will stand."

Integrating Force

What life needs, then, for the individual, is a strong integrating force, a dominating passion which unifies all of life on a high level. Someone has said that "the chief rival of goodness is not badness in itself, but the attractive spectacle of lives powerfully organized on low levels."

Modern psychology can be definitely helpful to us in seeking to integrate our personal life. Socrates' dictum, "Know thyself," is still the acme of wisdom. But self-understanding of itself stops short of the mark; it lacks power in a positive direction. There must be a further step; and that step for the Christian is commitment to Christ. When one's life centers in him, revolves about him and receives its motivation and strength from him on all its levels, then there is unity in the personality.

"Christ gives me a Master to die for." Before you have a Master to die for, you must have a Master to live for. A Christian who is persecuted for righteousness' sake, but not killed, may be just as brave a martyr as one who suffers death.

> Blessed are they who die for God
> And earn the martyr's crown of light;
> Yet he who lives for God may be
> A greater conqueror in His sight.

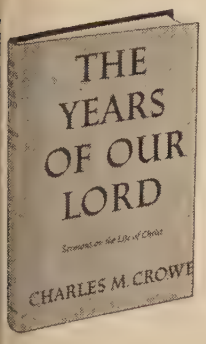
A glory of the New Testament church was the willingness of many of its members to die for their faith. One of the reasons that this faith overcame the world was that these early Christians outthought, outloved and outdied their pagan brethren.

Different Types of Martyrs

There are modern Christian martyrs today, many of them behind the various "curtains" which separate areas of our modern world. Daily our prayers ought to ascend to heaven for them, that our Christian brethren everywhere may be given strength to witness for their faith. But in America today the chances are that no Christian will be called upon to die for his faith. Yet all of us will be called upon, now and every day, to live for it; and that is just as difficult and with Christ's help it is just as glorious.

Christ gives us a world to live in—a vastly more friendly, helpful and hopeful world than that of the non-Christian. Christ has given us a work to live for—not a work to be a slave to, but a work in which there is a mutual sharing of strength and purpose with our Creator and our Redeemer. He has given us a self to live with—a self which can know true freedom only as it yields to the sovereignty of the Lord of life. And he gives us himself, freely and completely, that we may share in life eternal.

IMPORTANT BOOKS for SPRING READING



THE YEARS OF OUR LORD

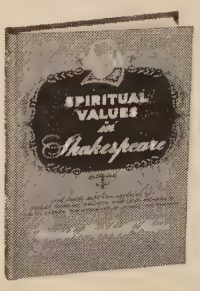
Sermons on the Life of Christ

by Charles M. Crowe

Here the chief events of Christ's life—from the tender story of the Nativity to the great account of the Resurrection—are thrillingly retold. And, more important, here is revealed the significance of these world-changing events for men and women today. **Some of the Sermons:** A Child Is Born, Face to Face with the Devil, The Last Supper, Thirty Pieces of Silver, Pilate Before Jesus, The Hope of the World.

The immortal message of Christianity is presented in full force through the One who brought the hope of the world to human minds and hearts. **$2.50**

SPIRITUAL VALUES IN SHAKESPEARE

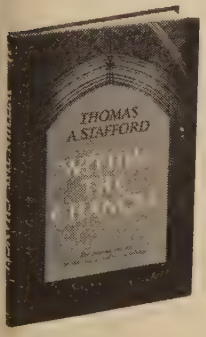


The Moral Qualities Revealed in 8 Great Plays

by Ernest Marshall Howse

Eight masterpieces of the theater are explored in light of the universal moral problems they dramatize—showing what Shakespeare, the greatest poet and dramatist in the English language, can tell us about man and his relation to God. **The Plays:** Hamlet, Othello, Macbeth, King Lear, Richard III, Julius Caesar, The Merchant of Venice, The Tempest.

For ministers—excellent material for sermons and week-night talks. Recommended for all who read and love (and quote) Shakespeare. **$2.50**



WITHIN THE CHANCEL

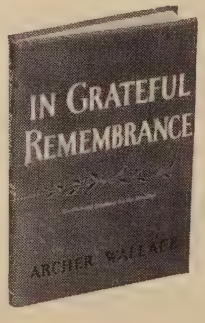
The Meaning and Use of the Chancel and Its Furnishings

by Thomas A. Stafford

Written in response to growing interest in the form and setting of the worship service, this book provides practical help in choosing and using chancel equipment with understanding and taste. By the author of the widely popular *Christian Symbolism in the Evangelical Churches.* **Some of the Chapters:** Beauty in God's House, The Altar, Symbolic Lights, Flags, Flowers, Vestments, Altar Guild.

For help in planning a new or redecorated chancel, and in using the chancel with dignity and beauty. Also valuable for Altar Guild members. **$2**

IN GRATEFUL REMEMBRANCE

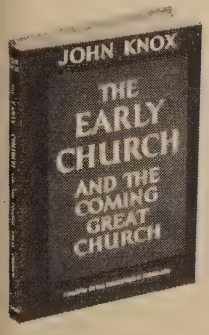


Comfort and Assurance for the Bereaved

by Archer Wallace

Fifty brief readings offering a wide variety of resource material for funeral sermons. A book of prose illustrations and well-loved poetry carefully chosen for their faith that Christ delivers from the bondage of death. **Some of the Themes:** The Twilight of the Dawn, The God of All Comfort, The Life That Never Dies, Unshaken Foundations, Nearer to God.

An invaluable aid for all who seek to bring comfort and hope to the bereaved. Also recommended as a gift for the bereaved themselves. **$2**



THE EARLY CHURCH and the Coming Great Church

A Search for the True Historical Basis of Christian Unity

by John Knox

A discerning study which dispels the illusion that the New Testament church was a model of harmony. Dr. Knox points out that the Apostles' Creed, the New Testament canon, and episcopal leadership—developed in the second century—are as essential to a united Christian Church as the living spirit of the first century. **Some of the Chapters:** When Was the Church United?, The Common Faith, The Beginnings of Order, The Growing Unity.

An important book for all who work to see the church become one in a world which so greatly needs its undivided ministry. **$2.50**

At All Bookstores

ABINGDON PRESS

A church discus
its own serv

The Public Worship of God

By

The Officers of

University Presbyterian Church

San Antonio, Texas

PUBLIC worship at University Church is in the Reformed tradition of Christianity. This means that while there is considerable freedom as to the manner in which we worship, we are, however, definitely regulated by our knowledge of God who is revealed in Jesus Christ according to the witness of the Holy Scriptures. Our worship cannot therefore be only an outlet for our emotions, but it must be directed to the glory of the eternal God and it must involve our loving obedience to his known will. Whether our worship is public or private, corporate or individual, inside or outside a church building, with or without a clergyman present, it must be consistent with this basic principle.

The church building in the Reformed tradition is often called the "meetinghouse." If this means to us that here is the place where Mrs. Smith and Mrs. Jones meet once a week, it is a rather trivial and incidental designation. The term has its significance for us in that here is the place where there is a personal encounter between God and man. Here is where man is met by the living Word of God and where man answers the divine Word with trust, obedience and commitment.

The 'Meetinghouse'

The form of worship used by the church then should be of such a nature as to implement this living, personal relationship between God and man. Worship should be the means by which the whole man is brought into the right relationship with God. By the whole man we mean all that he is, all of his relationships, great and small, personal, family, social, economic and political. In worship man not only comes to know God, but he comes to understand himself and is brought into fellowship with his neighbor.

In fact, the reason we worship together as a congregation is that as each individual is brought through personal encounter into a new and living relationship with God; he is also brought out of his human isolation into the community of believers where he finds fellowship and mutual self-giving.

The order of worship used by a congregation in its public services is often called the liturgy. To many Protestants the term "liturgy" implies a cold and dead formalism. However, the word itself comes from two Greek words meaning "people" and work." Properly speaking, the liturgy is the work of the people, the activity of the whole congregation in loving obedience to God. This means that for a service to be liturgical in the best sense, it must involve participation by all of the people. Every part of it must be the work of the people. It must never become a performance of the minister, the organist and the choir, with the people as spectators.

Especially with our Reformed teaching concerning the communion of saints and the priesthood of believers, it is imperative that our services be liturgical in the true sense, that is, the work of the whole community of believers who are gathered together for the worship of God. The f question we should always ask ab our liturgy is not whether we sho have center pulpits or divided ch cels, more or less ritual, impromptu traditional prayers, familiar hyr or not, but rather what is the Ch tian meaning of that which we a people do in our common worship.

The Central Theme

The liturgy of all Christian churc is historically related to two ord of service. One is the regular Sabb assembly of the Jewish synagog and the other is the last supper our Lord which is in turn related t Jewish religious meal more priv and intimate in nature than regular synagogue service. In synagogue assembly the reading a exposition of the word was centr In the religious meal the blessing a receiving of the symbolic food w central. In our Reformed tradition follow this plan, centering our worsh about the Word and the sacramer Of course, our assembly is no long on the traditional Jewish Sabbath, t seventh day, but on the first day the week, celebrating thereby t resurrection of our Lord.

The Reformed understanding how one rightly discerns the Church Jesus Christ "is that his holy gosp be purely and faithfully preach proclaimed, heard and kept, that t sacraments be properly administere even if there be some imperfectio and faults as there always will among men." In University Presb terian Church the communion tab with the chalice is at the center of o attention in worship, reminding that all true worship, whether throu the Word or the sacraments, is co munion between God and man. T empty cross of victory above both t communion table and the pulp symbolizes the crucified and resu rected Christ, reminding us that it the good news of Jesus Christ that proclaimed through both the Word an the sacraments; that it is throug Jesus Christ that God encounters ma in the Word and in the sacraments.

The first part of the worship servi at University Church is designed help us to place all our trust in Go How this is done is well described i the Catechism written in 1545 for th Church of Geneva.

Pulpit Calendar

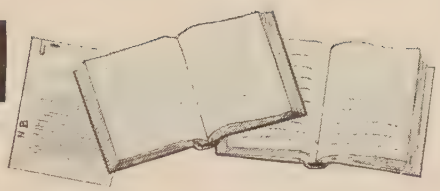
May 1-8—National Family Week.
May 1—3rd Sunday after Easter.
May 6—May Fellowship Day.
May 8—4th Sunday after Easter. Mother's Day.
May 15—5th Sunday after Easter. Rural Life Sunday.
May 19—Ascension Day.
May 22—1st Sunday after Ascension.
May 29—Whitsunday (Pentecost).
May 30—Memorial Day.
June 5—Trinity Sunday.
June 12—2nd Sunday after Pentecost. Children's Day.
June 19—3rd Sunday after Pentecost. Father's Day.
June 26—4th Sunday after Pentecost.
July 1—Dominion Day (Canada).
July 3—5th Sunday after Pentecost.
July 4—Independence Day.
July 10—6th Sunday after Pentecost.
July 17—7th Sunday after Pentecost.
July 24—8th Sunday after Pentecost.
July 31—9th Sunday after Pentecost.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

How is this done?
When we know him to be mighty and perfectly good.
Is this enough?
Far from it.
Why?
Because we are unworthy that he should exercise his power to help us, or for our salvation show us how good he is.
What then is needed further?
Just that each of us should affirm with his mind that he is loved by him, and that he is willing to be his Father and the Author of his salvation.
Where will this be apparent to us?
In his Word, where he reveals his mercy to us in Christ, and testifies of his love towards us.
Then the foundation and the beginning of faith in God is to know him in Christ? (John 17:3.)
Quite so.

The organ prelude lifts our thoughts God. The choral introit reminds us at God is, that God is great, that is to be worshiped. The presiding nister greets the congregation with propriate words from Scripture, viting us to worship, and the congretion responds. With the first hymn e worshipers give voice to their aises to Almighty God.
As we feel ourselves in the presence God, a sense of awe arises within and a sense of our own profanity fore the holy and righteous God. e express our thoughts and feelings

Nota Bene



AS long as Christian believers seek evidences for the truth of Christianity outside themselves, they are betraying the absence of a first-hand knowledge of the "act of God in and for man." For neither the Holy Scriptures with their grandeur and simplicity, nor the nobility of the earthly life of Jesus of Nazareth are evidences strong enough to confute doubt. God authenticates his Christ by what he does within us: he makes all things new.—*John Biegeleisen,* Glimpses of Truth *(St. Louis: Eden, 1955).**

•

AS John Bunyan put it in *The Pilgrim's Progress:* "The soul of religion is the practical part." Or, as John Wesley said: "The problem of problems is to get Christianity put into practice."—*Frank E. Gaebelein,* The Practical Epistle of James *(Great Neck, N. Y.: Doniger & Raughley, 1955).**

•

TO philosophize man must put his whole soul into play, in much the same manner that to run he must use his heart and lungs.—*Jacques Maritain,* Christian Philosophy *(New York: Philosophical Library, 1955).**

*Used by permission of the publisher.

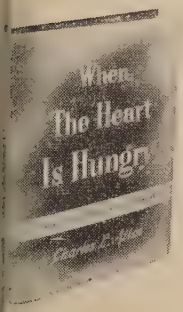
in the prayers of adoration and confession. That which enables the Christian man to hold his head up before God is not his own self-esteem or worthiness in the sight of God, but the knowledge through Christ that God is merciful, that he loves him, that he is willing to be his Father and the Author of his salvation.

God's faithful love to us prompts us to speak his praises which we do both through the ancient poems of praise found in the psalter and through the traditional Gloria Patri.

(Concluded next month)

(Continued on page 26)

WHEN THE HEART IS HUNGRY

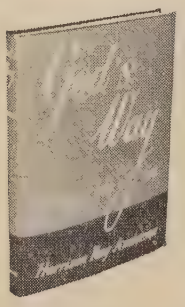


Christ's Parables for Today

by CHARLES L. ALLEN

"Earthly stories with heavenly meanings," Christ's parables are an ideal subject for Dr. Allen's down-to-earth style. The author underscores the contemporary applications of twenty-two of the parables, providing substantial spiritual nourishment for the hungry hearts of today's confused and suffering humanity. $2.00

GOD'S WAY



Messages for Our Time

by HARRISON RAY ANDERSON

One of the nation's most effective pulpit voices presents twenty-two sermons dealing not with abstractions, but with pressing current-day problems. Throughout this book runs the golden cord of a great faith in the Bible as God's Word, in Christ as our Saviour, and in His Church as His medium on earth. $2.50

FRIENDLY ENEMIES

Putting Your Troubles to Work

by ROBERT R. BROWN

The mental, emotional and physical tribulations that beset us all are not enemies, says Dr. Brown—they are *friends.* Discussing each of our troubles in turn, the author shows how "they can serve as wings which lift us up to heaven." Here is no "Pollyanna" book, but a straightforward, Christ-like approach to true happiness. $2.50

HORNS AND HALOS IN HUMAN NATURE

by J. WALLACE HAMILTON

Pastor of the famed "Drive-in" Pasadena Community Church, St. Petersburg, Florida

With rare insight into human nature, Dr. Hamilton projects the Parable of the Prodigal Son against the background of current day secularism. Just as the Prodigal Son wended his weary, wistful way, so millions today are disillusioned, dreaming, hoping. They, too, says the author, must return to their Father before the fatted calf is killed. $2.50

at your bookstore

FLEMING H. REVELL COMPANY • ***Publishers***

STRONG BIBLICAL PREACHING

is what we are dedicated to help you to do

Full set of instructions—stimulating "starters" on biblical passages—a whole system for use—a sharing fellowship—

Ask for "Biblical Sermon Starters"

Descriptive leaflet on request
Sample set $1, including instructions

Become a Regular and secure each set as issued. $1 per set—5 sets for $4.75

THE MINISTER'S FILE SERVICE
3435 W. Van Buren St., Chicago 24, Illinois

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Alter Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Pulpit Patter

By Morton S. Ens

Must We Be So Silly?

SACRED relics have no charm for me. I have been shown several pieces of wood in varying states of preservation and have been told that each was a part of the True Cross. Similarly I have had presented for my adoration various bits of bone with the assurance that they were parts of the skeletal structure of this departed saint or that. Since in each case the cicerone was the abbot or presiding head of some monastery which had hospitably welcomed and entertained me while I was searching for New Testament manuscripts, there was only one thing to do. In each case I reverently kissed them as I was obviously expected to do. I was in each case definitely of the opinion that it would in no wise offend the Almighty, that the object had long lost any infectious quality and t would not likely injure me, and t to refuse would be rude to my g erous, if credulous host. So, putt into practice my long-held convict that in a pinch good manners m always precede good morals, reverently kissed the relic, and s sequently sterilized myself from possible contamination by accept the inevitable and rather ta thimbleful of ouzo or arrack wh regularly followed the ceremony.

But it never did anything to m at least the relics didn't. Never they woo me on to be a better or m intelligent man. My feelings alc those lines were precisely of the s that I have Sunday by Sunday a engage in the antiphonal exerc known as the Responsive Reading listen to the multiple repetition of five or six words sufficient to m anthems. They don't really injure y For some reason they appear to among the things to be done, as emotionally as possible. I will alwa go cheerfully halfway with the sa of the yesteryears: I'll "suffer fool but it is too much to expect that I it "gladly."

The preceding paragraphs are inexact rescript of my thoughts a read the first of the Pulpit Pa graphs in the March issue of T Pulpit. I say "inexact," for I mu confess that the unruffled calm whi had been regularly mine in the mon teries of the Holy Mountain was de nitely not present when I read abo the cross manufactured out charred wood from Hiroshima—no however, no longer radioactive, proved by the absence of ticks on Geiger counter—which is the esp cially holy *objet d'art* "on the alt of Mount Hollywood Congregation Church," and continued to read abo what said object was supposed to for people in sizable portions of th planet.

Some of the details may be pass by with a word, for the account w brief. One may wonder just why t wounded Japanese girl chanced bring this particular piece of charr wood. Apparently it was not shap into a cross until it reached clev California. But other details of t story are less easily passed by sympathetic silence. Perhaps f those who are allegorically incline the resultant object may at the sam

238 Years of Service

Founded by Ministers

Founded by ministers, operated by ministers, holding a peculiar place in the affections of ministers, the lot of the Fund has been a very happy one. It strives to enter into a sense of the condition of all ministers. What is good for the minister, it regards as good for the Ministers' Fund. To serve the present age of ministers so that future generations may rise up to call it blessed, it dedicates its experience of 238 years. The Presbyterian Ministers' Fund seeks to make its distinguished ministry to ministers more distinctive.

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
1717 — Two hundred Thirty-eight Years — 1955
ALEXANDER MACKIE, PRESIDENT

e evidence "evil's transient nature"
he wood no longer causes warning
s—and God's eternal forgiveness,
ough, frankly, I find it a little
d to discover clear evidence of the
er—I mean in this relic. But
n we are told that that object "is
ign that we have forgiven Japan
sins, that she has forgiven us our
s, and that together we can start
r anew," I can't avoid the feeling
t the spokesman of Mount Holly-
od is taking in a lot of territory.
suppose the pastor and his congre-
ion can do as they choose—that is
of the blessings of congregational
ity—but how their action indicates
t America has forgiven Japan or
an the United States I do not see.
fact, I am inclined to doubt if even
pope himself would venture to
e in so much territory.

No, I can't see it a sign of that at
however pleasant it might be to
l that that great transaction's done.
t nonetheless it is a sign, and an
inous one. It is but one more sign
how trivial and tawdry we can
ke religion, or religion's church;
w by a few superficial and clever
sses, be they inspired by a maudlin
d shallow sentimentality or by a
eap and thoughtless bid for pub-
ity, we kid ourselves that we are
llowing in the train of an imperious
d demanding Lord who was, unless
e records are woefully in error,
terly contemptuous of all that
lacked of bunk or stale rose water.
It will take a deal more to bring
his Kingdom than setting up on
altar in a Congregational church,
en in California, a cross made out
charred wood from Hiroshima,
en though it is guaranteed entirely
ee from radioactive emanations.

Mother's Day Hymn

Tune: Samuel

HUSHED was the holy place,
The throng withdrawn from prayer;
he lamps shone dimly through
he incense of the air,
hen Hannah pledged her hope, adored
f motherhood, unto the Lord.

happy mothers they
ho, looking to his face,
heir powers to God present
nd praise him for his grace;
or he by such a mother came
o bless us with his precious name.

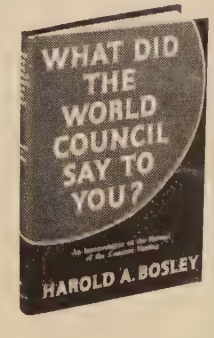
blessed children they
hose mothers early bring,
nd dedicate their days
nto the heavenly king.
or Hannah thus devoutly trod,
nd Mary, with the Son of God.

give me Jesus' mind,
hat all my powers be spent
n following the Father's
ill; therein content.
n me his spirit live and move,
ill every deed and thought be love.

RALPH SUTTON.

"Blest be the tie that binds . . ."

Books on Christian unity

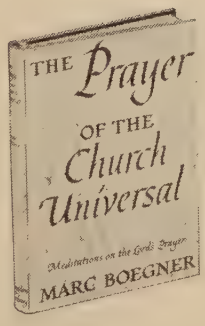


WHAT DID THE WORLD COUNCIL SAY TO YOU?

HAROLD A. BOSLEY. Here is help for every man to hear and respond to the challenge of the World Council of Churches. With penetrating insight the host pastor of the Second Assembly sifts and interprets the lengthy official documents of the meeting. An important book for all who seek to understand and implement the message of the World Council. An outstanding example of interpreting its meaning to laymen. **$2**

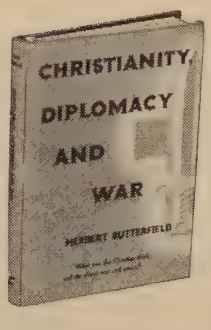
THE ONE CHURCH IN THE LIGHT OF THE NEW TESTAMENT

CLARENCE TUCKER CRAIG. "A frank appraisal of goals and obstacles toward a limited Christianity. . . . A searching analysis, a provocative examination, a scholarly study of the questions of organization, communion, baptism and doctrine and their bases in the New Testament. This timely exploration is for all who work toward world peace and brotherhood."—*Association of American Colleges Bulletin.* **$2**



THE PRAYER OF THE CHURCH UNIVERSAL

MARC BOEGNER. A former co-president of the World Council of Churches writes six devotional studies on the Lord's Prayer—the tie that binds churches around the world. "It would be difficult to find an exposition of the Lord's Prayer which is so stimulating in its penetration into the deeper and wider ranges of the meaning of the words put into the mouths of all Christians by their Lord."—*Garrett Tower.* **$1.75**



CHRISTIANITY, DIPLOMACY AND WAR

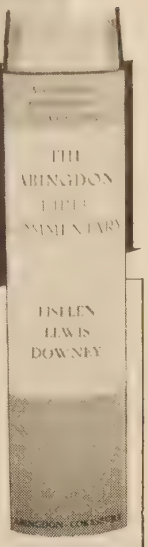
HERBERT BUTTERFIELD. "This book analyzes the problems of recent and current international affairs from the perspective of Christian anthropology. . . . It shows up the peril of the 'War-for-Righteousness' complex which bedevils international affairs. . . . Anything that reminds us of the perils of national self-righteousness is to the good, especially when it comes from a historian who knows his data as well as Butterfield."—*Duke Divinity School Bulletin.* **$1.75**

At All Bookstores

ABINGDON PRESS

EVERY BIBLE READER NEEDS A GOOD COMMENTARY •

THE ABINGDON BIBLE COMMENTARY



Edited by Frederick C. Eiselen, David G. Downey, and Edwin Lewis

To guide you in deeper understanding of the Scriptures, 66 of the most eminent scholars of our time offer the best of their research and insight on the entire Bible.

The Abingdon Bible Commentary brings you general articles on the whole Bible, the Old Testament, and the New Testament—and a commentary on each biblical book.

A library in a single binding—an essential, *workable* tool for pastor, teacher, every Bible reader.

• Indexed • Cross Referenced
• Maps in Color • 1,452 Pages

Regular Edition, $7.50
Thumb Indexed, $8.75

At All Bookstores
ABINGDON PRESS

GOWNS PULPIT CHOIR

Satisfaction in Every Stitch since 1912

SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED

Write for catalog D41

BENTLEY & SIMON INC
7 WEST 36 ST • NEW YORK 18, N.Y.

THOUSANDS
OF PASTORS AND TEACHERS
use the

20th Century Quarterly

to supplement denominational materials in studying the International Sunday Church School lessons.

Write for sample copy

407 S. Dearborn St. Chicago 5, Ill.
A Christian Century Foundation Publication

N. B.

NOT long ago the shade of Henry David Thoreau visited me at midnight, as it occasionally does. As usual I broke the silence, but our conversation seems to me worth reporting.

ME: Well, Henry, this is an important day for you.

HENRY: I never knew a day that wasn't.

. . . . . .

ME: How do you like being the author of an accepted classic?

HENRY: A classic is a work which everyone acknowledges the obligation to read and nobody thinks it necessary to take seriously. The New Testament is generally regarded as the most indispensable of classics. It is read every Sunday in churches and, occasionally, even in private. But if it were once actually heard by any congregation not a stone would be left standing of that church—or of any other.

. . . . . .

HENRY: It is for want of a Man that there are so many men.

ME: You can hardly be serious. You are extravagant.

HENRY: It is because I am serious that I always try, in vain, to be extravagant. No extravagance can be adequate to the plight of man. His potentialities are so great that no one can imagine them; his actuality something that makes angels weep and sent even me to mud-turtles and woodchucks for fellowship. How can such facts be moderately stated?

. . . . . .

HENRY: . . . Does it [the world] not act as though it had come finally to the conclusion that it is simpler to slaughter populations than it is to feed them?

ME: Perhaps, perhaps. At least it is a platitude to say so.

HENRY: That honesty is the best policy is a platitude also. And none the worse for that.

—*Joseph Wood Krutch, "Thoreau on Madison Avenue,"* The Saturday Review, *Jan. 29, 1955.**

•

THE Bishop of Kurunegala has remarked that it is not for nothing that St. Thomas is the patron saint of India and the reputed founder of Indian Christianity. The Indians will only recognize Jesus as the incarnate Lord when they are sure of his wounds. A Lord with no knowledge of the world's pain could be no Lord to the Indian.—*Edward N. West,* Meditations on the Gospel of St. John *(New York: Harper, 1955).**

•

IF history has demonstrated any one thing beyond contradiction it has demonstrated this: you can't stop an idea with guns and tanks and bombs. You can't destroy an idea by shooting the man who holds it. Nor can you halt it by putting those who believe in it in jail (never forget that Hitler w *Mein Kampf* while behind prison in Germany). Surely a nation wi Christian heritage should know was not Jesus crucified? Were no disciples martyred, his followers prisoned, exiled and persecuted?— yet the Christian faith sp Whether the idea be good or evil cannot stop it with force.—*Charle Templeton,* Life Looks Up *(York: Harper, 1955).**

•

MANY intellectuals, perhaps r of them, many scientists, many philosophers exercise a kin naive imperialism with respect to intellectual function. They want make this function all-controlling. in spite of their radical, skept seriousness and discipline, they have the naive presupposition reality as a whole is open in this alone. . . .

Why is something which relig says true? The intellectual says, need detached observation." Relig answers, "You need that; we nee in some respects; but we need, firs all, something else, namely partici tion and risk. . . .

The most important thing relig can do about the intellectual critic to take him into the religion its to take him into the totality of the ligious life. That was done by early church and has been done e since in the churches. And the na of this man who is an intellectual is taken into the totality of the ligious experience is "theologia And from this follows the mean and the significance of the theologi The theologian is both. He is the tellectual critic, and he is the rep sentative of what he criticizes. T theologian is he who represents in hi self the whole . . . weight and difficu of the conflict . . . This is his mis and perhaps sometimes his glory. .

Our country is in a situation which the intellectuals are, genera speaking, under attack.

Many church people are hap about this removal of the intellectu from public influence and from t permission to ask the radical qu tions. But do not be happy about t in the name of religion. It is a fasc form, to use this general word, whi *always,* and I can speak out of ex rience from nazism, first turns again the intellectuals because radical que tions should be excluded. But ev more important than this politic danger is the spiritual danger of t fight against the intellectual crit namely, the danger that religion b come superstition. Every religi which cannot stand ultimately t radical question which is asked by t intellectual critic of religion is supe stition.—*Paul Johannes Tillich, "R ligion and Its Intellectual Critics* Christianity and Crisis, *March 1955.**

*Used by permission of the publisher.

Pulpit Post

or Changed Meaning

R: A really bad typographical
: in the quotation from George
hington, introducing my article
ril), substituted "minimized" for
ntained," to change the meaning
ely. ELTON TRUEBLOOD.

shington said: "Reason and ex-
nce forbid us to expect that na-
l morality can be maintained
out religion."—Ed.]

nn Library Album

R: In answer to requests for an
uate library of religious music on
ern records (33⅓ rpm micro-
ve), a comprehensive hymn
ry album, called "So Will We
," has been prepared. It is in-
ed for use in the home or the
ch. The choral hymns and anthems
all carefully selected and timed for
o and television use. All copyrights
e been cleared for these multiple
. There are 47 selections by the
ity Church Radio Choir of New
k, the American Baptist Assembly
f Choir, the choir of the Lutheran
rch of the Reformation, Washing-
D. C., and the choir of the Con-
rational Church of Manhasset,
. In addition, there are 10 carillon
ns suitable for use in the home, in
adcasting and from church towers.
price for the entire 57 selections
10.00.

CHARLES H. SCHMITZ,
Director of Broadcast Training.
National Council of Churches,
20 Fifth Avenue,
New York 1, N. Y.

d So What?

IR: Morton Enslin does not like
vision. He is proud that no antenna
ves above his roof. Does this end the
tter for Dr. Enslin? If we minis-
s were to dismiss this most recent
startling means of mass communi-
ion in such an offhand and smug
y, we would utterly fail in our re-
nsibility. Television is here to stay
will have great influence on the
nds of our people. A few Enslins
using to install sets will have an al-
st negligible effect. If Dr. Enslin is
responsible critical voice he will
truct us how we can affect television
a positive and constructive way. Dr.
slin obviously does not need tele-
ion, though there *are* some televised
grams which would be instructive
n to such an erudite gentleman. His
ertion of contempt for television
ves me in about the same place as
statements of wealthy parishioners
en they say, "I don't like Minnesota
ters," and forthwith hie to Florida.
d so what?

RICHARD R. HULBERT.
Pilgrim Heights Community Church,
Minneapolis, Minn.

Undeserved Title

SIR: Thank you for the "Thought of the Month" in the March issue. The opportunity to criticize church members for hypocrisy runs high when we realize how many of us (vociferously or secretly) like to consider ourselves as saved from the evils of the world from which we have retired. But is there not another side to this question of hypocrisy? Those outside the church who claim to be self-sufficient, in no need of the help offered by the church, are the greater hypocrites. They are the pharisees who boast rather than the publicans who confess and are forgiven. Let us be honest with ourselves, however. The proportion of publicans in our congregations is not so high that we can claim for ourselves the title of Society of Sinners envisioned by the editor. Perhaps we need the prick of criticism that outsiders are apt to give us.

DANIEL F. KOON.
Methodist,
Trevorton, Pa.

When You're Laid Up—
Let **MINISTERS LIFE** *provide you with an income, too!*

Special Low Rates on "Advance" policy

"Advance" Accident-Sickness Policy . . .
. . . provides inexpensive peace of mind. In the relatively short time that this policy has been in force, experience has been so good that rates have been substantially reduced—this, in the face of rising costs everywhere! For example, if you are under 25, the quarterly rate is now only $3.00 for accident or illness coverage. Rates for other ages are proportionately low. Simply fill out this coupon to get the complete schedule of benefits. Learn how you can be paid $2,500 for accidental death . . . $1,250 for loss of a hand or foot . . . generous doctor's bill allowance for non-disabling injuries . . . and many other benefits.

SOLD ONLY BY MAIL

Available to professional religious workers, with hospital and surgical benefits for their families.

Inquire Now... Before Illness or Accident Strikes

SINCE 1900

THE MINISTERS LIFE & CASUALTY UNION

104 Ministers Life Bldg. • Minneapolis 16, Minn.
In Canada: 30 Bloor St., W., Toronto 5, Ontario

☐ Without obligation, please send "Advance" Policy data.
☐ Life Insurance data.

Name_____
Address_____
_____
Birth Date_____ Denomination_____

ROUNDUP

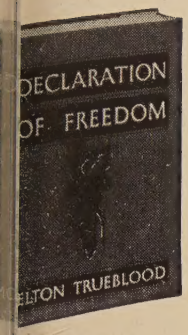
The May Haul

ULTIMATE QUESTIONS. By **Nathaniel Micklem.** Abingdon Press, $2.00. There is much talk now about the need for a new liberalism or a qualified conservatism in theology. Plainly the preachers of the country are looking for some new statement of Christian belief which will take seriously the liberalism in which most presently active ministers were nurtured, but which will also be shaped and molded by the seriously biblical thinking which now dominates theological construction. My candidate for a theologian who can show us how this may be done is Nathaniel Micklem, and the book in which he points directions is this new one, *Ultimate Questions.* The book is not a large one, so it can only show the way. But it does so by working over some of the biggest, toughest problems of all. Preachers will be cheating themselves if they don't tear into this one. Here is a Bible- and Reformation-oriented theologian who is what he is, but who won't write a word of nonsense or sentimentality or traditional claptrap just because it sounds biblical or protestant. And all, of course, is written in the most graceful, urbane style in living theology. Even if you are, alas, the kind of a preacher (?) who doesn't give a hang what anybody *thinks* about what Christians believe, but who only wants "illustrations" to piece together into sermons, this man and this book are still your meat. No one was ever more quotable, more word-picture minded. And he's to be trusted; tap this book anywhere, and it's true.

MAN'S KNOWLEDGE OF GOD. By **William J. Wolf.** Doubleday, $2.95. Mention was made last month of the appearance of the first book in Doubleday's new "Christian Faith Series" edited by Reinhold Niebuhr. That was Alexander Miller's book on justification by faith, *The Renewal of Man.* As I recall, I urged it upon your attention. Just so, I come now with two new volumes in the series, exhorting you to tie into them too. As observed before, the intent of the series is to show in the several areas of theology just what the last thirty-five years of theological reconstruction have done. For those who never did get the hang of it, here is a series that describes better than anything else available just what the theological situation is as of today. For those who have worked with the architects of the reconstruction, here is a series that helps bring things together, reminding us of what we have learned, and showing us in freshly developed relationships how much more there is in what we know than we had guessed. Dr. Wolf's book is the one to begin with when you start the series. It is, as its title suggests, a discussion of all that the Christian means by revelation. This problem involves us in the relations of our knowledge of God to Christ, to the Bible, to history, to faith, to reason, to the church, to other religions. All of this is discussed clearly, amply, straightforwardly. After Dr. Miller's exuberance, Dr. Wolf seems a little sober, but it is serious stuff he's working with. He definitely is not dull. He has ranged wide in his reading so that the best of everyone could be brought to illumine his statement. Like the other books in this series, this one is meant for the intelligent layman who wants to know what's up in theology. Like the other books in this series, this one can use the help of the intelligent minister in interpreting it to the intelligent layman.

DOING THE TRUTH. By **James A. Pike.** Doubleday, $2.95. If the Wolf book on revelation should come first in this series, then the Miller book on justification (that which is revealed) should probably be read next, and Dean Pike's summary of Christian ethics (our response to what is revealed) should be tackled third. Daniel Jenkin's forthcoming volume on the church would follow well. Where Edward Cherbonnier's study of sin will fit remains to be seen: probably up toward the front. Certainly this book on Christian ethics presupposes biblical doctrines of both sin and justification. Since it is an independent volume, and like all the others in the series is complete in itself, Dr. Pike develops both doctrines briefly along lines that would be at least generally agreeable to the other authors. God has a claim on us. However variously our personal freedom is qualified, we are at least responsible for how we decide about that claim, that vocation. ". . . ultimately a man decides what he will be *for.*" The call is to creative, redemptive, community-making co-activity with God. Sin is defined as failure to meet the requirements of that vocation. Lawyer-like, Dr. Pike is inclined to interpret this as the breaking of the two great commandments which are the legal expression of the vocation. But he doesn't stop there often, usually going on as he plainly intends to always, interpreting sin primarily as infidelity to and insurrection against God, a rupture in personal relationship with him. Justification is "being *accounted right* by God." And for this graciousness we are grateful. Thanksgiving thus becomes the ethical motiva for Christians. From here, the goes on to spell out what our ca be partners with the creative, red ing, reconciling God will mean in specific areas of family, state, ness, etc. This is full of common se and is worked out largely in term actual situations and real probl This is a neat book, a handy b It is just what it claims to be summary of Christian ethics. Of three books in the series so far lished, it is perhaps most access to the intelligent general reader whom the series is designed. T are no difficulties of interpretat The subject is a familiar one to ev one, and Dr. Pike introduces the familiarities cleverly and tra parently. The book is not a ma contribution to the study of Christ ethics, but it is a real contributio Christians in and out of the cha who want to understand their eth

THE EVOLUTION OF THE CHRIST Year. By **A. Allan McArthur.** The S bury Press, $3.00. If we Christ ministers paid attention to ev Be Kind to This and Be Good That Sunday, we'd never get aro to the serious purpose of Christ preaching. That purpose is the ploration and application of Christ truth, undertaken by Christian mi ter and Christian congregation, gether. There are, of course, so occasions which, far from leading attentions astray, contribute direc to that service of God which is only excuse for our preaching. S are the great days of the Christi year: Christmas, Easter, Penteco In observing these days we call mind the great central affirmations our faith. There are other such da in the Church year, too, and too ma Protestants have needlessly impov ished their worship by minimizing ignoring such profoundly meaningf times as Advent and Trinity a Ascension Sundays. If we want stru ture for our worship, and some ki of shape and line to our preachi then we ought to be more attentive the church year. Those who have fo gotten what is involved, and the ma more of us who never were very su about how the great days got to what they are today, will be gratef to Seabury Press for bringing fro England this scholarly and thorou account of the evolution of the Chri tian year. Two possible misconceptio ought to be cleared up. I am n claiming that this book sparkles; it too fully documented for that. In the author suggests some original e planations for early developments the church year; poking around patristics is always a serious matte The other misapprehension might that since this book is on the churc year, it may be full of fancy-da "high" liturgics. Fear not. T scholar is from the Church of Sco land, and addresses himself to th eminently sensible folk. T.A.G.

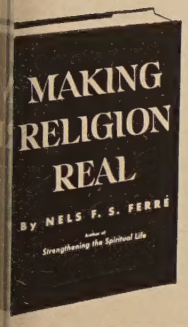


An exciting new democratic manifesto
by ELTON TRUEBLOOD

DECLARATION OF FREEDOM

Here is a positive answer to Communism which spells out, just as simply and dynamically as the Communist manifesto does its beliefs, the rights and responsibilities for which the free world stands. These are inevitably welded to recognition of faith in a just and merciful God. DECLARATION OF FREEDOM is a powerful weapon for free men to wield in the ideological warfare for the mind and soul of mankind where the real battle for survival is being waged.

"A fine analysis of the contents and responsibilities of freedom. It should be read by every man on whose heart the present gigantic struggle weighs."—CHARLES MALIK $1.50

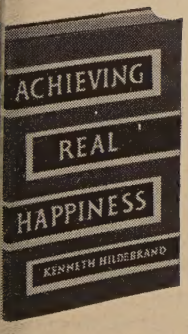


A new devotional book
by NELS F. S. FERRÉ

MAKING RELIGION REAL

One of America's beloved writers on religious themes has written a practical devotion book for the individual dissatisfied with his personal religious experience. It is a book which, based on much thought and experience, is basically a "how to" book—a book of intimate conversation between author and reader.

Chapter titles: Making Religion Real Through Thinking, . . . Through Reading, . . . Through Prayer, . . . Through Worship, . . . Through Family, . . . Through Friendship, . . . Through Giving, . . . Through Suffering. $2.00



A book to read and recommend

ACHIEVING REAL HAPPINESS
by KENNETH HILDEBRAND

"The person for whom I have written," says the pastor of the Central Church of Chicago, "is probably successful by ordinary standards . . . And he has problems. . . . Living gets complicated and confused; he worries too much, keeps himself busy to avoid emptiness, and questions the purpose of it all. . . . I have striven to present to him a straightforward realistic faith . . . *a religion so practical that in this complex, muddled world it is impossible to live from any depth of being without it.*"

"A remarkable bundle of good sense, written clearly and with vivacity."—HALFORD E. LUCCOCK $3.00

at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

The Editor's Page

The Event of the Month

FEW speeches, however good, are news. But the address of Dean Liston Pope of Yale Divinity School on the sentimentalism, the banality, the triviality, and the downright falsification of Christianity in the religious programs of radio and television was deservedly taken up by the press as a news event of the first order. It was high time for some churchman to speak out. The Yale dean calls the portrayal of "model" family life worse than soap opera. Treatment of personal problems "leaves the hearer or viewer in the position of Lazarus receiving crumbs from the rich man's table." He takes a wallop at "brotherhood" which "is offered as a nostrum to keep America strong." The popular obsession with "peace of mind" is treated under the guise of religion with psychiatric advice which has little to do with Christian faith. "In the effort to be appealing these programs become appalling." Dr. Pope's indictment should be extended to the churches themselves, which are permeated with the same sentimentalism. Take "brotherhood." The word itself is becoming banal. "Brotherhood Week" has become an occasion for irresponsible sentimentalism in the name of "tolerance." Sentimentalism — undiscriminating, unrealistic, even infantile—is the nemesis that has overtaken our entertainment, our education, our democracy and our religion.

Dean Pope Strikes Pay Dirt

The Book of the Month

CHRISTIAN HOPE AND THE SECOND COMING. By *Paul S. Minear. Westminster Press, $3.50.*

IN this book we have an expository examination of the whole body of New Testament teaching on Christ's return. The Andover Newton theologian finds that this expectation was the ground of the early Christian hope and affirms that this hope, so grounded, was no evanescent illusion, but is of the essence of the Christian gospel. He devotes several chapters to the exposition of the imagery in which the expectation is clothed—clouds, a thief, a naked man, defeat of the dragon, an earthquake, keys of the Kingdom, the trumpet and the Promise. Dr. Minear distinguishes his view (and that of today's revived eschatology) from Fundamentalism and Modernism. The latter was much easier to do than the former, because Modernism had relegated the whole idea of Christ's return to the limbo of an archaic prescientific cosmology. But Fundamentalists associate it with many vagaries based upon a literal interpretation of verbally inspired Scripture. The author separates these vagaries from the core of truth which he willingly accords to the millennial sects. I am not quite satisfied that he succeeds in making this distinction clear. Is not the difference essentially the same as that between the crude ideas of Christianity held generally by the unlearned and those held by the theological sophisticated? I do not wish to press this point, for I desire to recommend this book as the most valuable exegetical interpretation of the Second Coming I have found. Incidentally, the book is rich in homiletic suggestion.

A Thought for the Month

JUVENILE delinquency has become an appalling problem—435,000 children passed through the criminal courts in 1953, against 300,000 in 1948, and only one in three cases reported to the police ever reaches the courts! The causes of this terrifying criminal precocity are multiple. But a fundamental and comprehensive cause lies in the theory of education which, nearly a half-century ago, captured our educational process. In effect, this theory makes the child the arbiter of his own education. It applies clever psychological tests to discover his peculiar traits and aptitudes, and purports to develop him in the direction indicated by these findings. It is inevitably an education in characterlessness. This theory abhors discipline, restraint, "indoctrination" and conformity. It tends to inflate the ego to the point of anti-social irresponsibility. The home follows the same theory as the school. Here is the taproot of juvenile delinquency. We need to revise our definition of education. It should be defined as the process by which society initiates each new generation into its civilized life—that is, its culture. The school and the home are the chief agencies by which society does this. In education so defined, its content—its curriculum—would be determined by society itself through school and home, not by the pupil. Yet the psychological tests would not be abandoned—they would suggest valuable pedagogical techniques for dealing with the individuality of each child. Thus his freedom would be protected against a throwback to the old-time procedure of stuffing him with knowledge. Our loose educational system is responsible in a high degree for the vast spread of teen-age delinquency. It is time for our schools and colleges to re-examine and revise their work at this fundamental level.

Education and Delinquency

Charles Clayton Morrison

For the Record—

NE of the greatest joys of this or any spring for me was reunion h a beloved teacher and friend, Dr. il Brunner. In this country to de- r the Earl Lectures at the Pacific ool of Religion, Dr. Brunner came to Chicago with Mrs. Brunner to t a son and his little family before rning to International Christian iversity in Japan. While in Chi- o, Dr. Brunner preached to a ked Orchestra Hall for the Sunday ening Club. Naturally, my own nings with the Brunners were not r until I had the manuscript of t sermon for the Pulpit! It is good be able to print this sample of the olic witness of one whom the world ows as a great theologian, but ose home-folk in Zurich knew as mightiest preacher in town. Like ther, Dr. Brunner is never very opy about having his sermons nted: for him, the word is always spoken word, a part of person to rson encounter. He champions achers and preaching; no fads can r coax him to minimize these. In my own days in seminary the big eological talk was still the issue of cking or Kraemer. The distinguished rvard philosopher, William Ernest cking, had earlier headed a Lay- n's Commission which had studied d reported on Christian missions. e report recommended a tolerance d conciliation in Christianity's rela- n to other world religions, which uld have been new in official ategies. Hendrik Kraemer re- onded with support for an older d less compromising attitude, but the basis of a newer theology. nce his retirement, Dr. Hocking has en working on a retrospective study that earlier interest. The *Christian entury* recently was given a look at e of the chapters in that manu- ript, and from it carved out two rticles which have already appeared that magazine. I was there, too, d snatched the pages which appear is month in The Pulpit as our lead rticle.

The other entries will have to speak r themselves. But since the back of e magazine is still unsettled and eaving, there must be a line or two bout the section labeled Nota Bene. his is going to be (I think . . .) my wn omnibus column. Into it will go s much as we can pack of the N.B. ings I run across as I read books, amphlets, articles, manuscripts, etc. r The Pulpit or the *Century*. These ill be the items I check in the argins of my reading: quotes, illus- ations, stimulants. They are what I ould file if I were writing sermons gain. Of course, one man's meat may e another man's poison. We'll see!

T.A.G.

The Pulpit

A Journal of Contemporary Preaching

Founded 1929

CHARLES CLAYTON MORRISON, *Editor*
THEODORE A. GILL, *Managing Editor*
PAUL HUTCHINSON, *Contributing Editor*
HAROLD E. FEY, *Contributing Editor*
LEONARD S. MEYER, *Business Manager*

Editorial Associates

CONRAD BERGENDOFF, Augustana College, Rock Island, Ill.
OSCAR F. BLACKWELDER, Reformation Lutheran, Washington, D. C.
HAROLD A. BOSLEY, First Methodist, Evanston, Ill.
GEORGE A. BUTTRICK, Harvard University, Cambridge, Mass.
HENRY HITT CRANE, Central Methodist, Detroit, Mich.
EDWIN T. DAHLBERG, Delmar Baptist, St. Louis, Mo.
RUSSELL V. DELONG, Nazarene Theological Seminary, Kansas City, Mo.
FRANK B. FAGERBURG, First Baptist, Redlands, Calif.
THEODORE P. FERRIS, Trinity Church, Boston, Mass.
C. WILLARD FETTER, First Ev. United Brethren, Akron, O.
JACK FINEGAN, Pacific School of Religion, Berkeley, Calif.
O. A. GEISEMAN, Grace Lutheran, River Forest, Ill.
E. S. HJORTLAND, Central Lutheran, Minneapolis, Minn.
E. G. HOMRIGHAUSEN, Princeton Theological Seminary, Princeton, N. J.
ERNEST MARSHALL HOWSE, Bloor St. United, Toronto, Ont.
WILLIAM H. HUDNUT, JR., Third Presbyterian, Rochester, N. Y.
HOMER A. JACK, Unitarian, Evanston, Ill.
GERALD KENNEDY, Bishop, Methodist Church, Los Angeles, Calif.
HAROLD L. LUNGER, First Christian, Tucson, Ariz.
GEORGE A. MASTRANTONIS, St. Nicholas Eastern Orthodox, St. Louis, Mo.
BENJAMIN E. MAYS, Morehouse College, Atlanta, Ga.
ROBERT J. MCCRACKEN, Riverside Church, New York, N. Y.
FREDERICK M. MEEK, Old South Congregational, Boston, Mass.
ROY M. PEARSON, Andover Newton Theol. School, Newton Centre, Mass.
HAROLD C. PHILLIPS, First Baptist, Cleveland, Ohio
JAMES A. PIKE, Cathedral of St. John the Divine, New York, N. Y.
LISTON POPE, Yale Divinity School, New Haven, Conn.
EDWIN MCNEILL POTEAT, Pullen Memorial Baptist, Raleigh, N. C.
EDWARD HUGHES PRUDEN, First Baptist, Washington, D. C.
JAMES H. ROBINSON, Church of the Master, New York, N. Y.
PAUL M. ROBINSON, Bethany Biblical Seminary, Chicago, Ill.
FREDERICK W. SCHROEDER, Eden Theological Seminary, Webster Groves, Mo.
S. M. SHOEMAKER, Calvary Episcopal, Pittsburgh, Pa.
RALPH W. SOCKMAN, Christ Methodist, New York, N. Y.
CHARLES B. TEMPLETON, Presbyterian Church, U.S.A., New York, N. Y.
ALAN WALKER, Methodist Missioner, Sydney, N. S. W., Australia

TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS

The Mystery of *I Am*, by Emil Brunner 5
Beyond Curiosity, by David J. Maitland 8
A Neglected Doctrine, by Justin Wroe Nixon 10
Building a Home for Permanence, by H. Richard Rasmusson 12
Snobbishness, by David A. MacLennan 14
Who Is My Mother? by Evan J. Shearman 16
An Unexpected Faith, by Francis R. Bell 18
The Difference That Christ Makes, by Paul L. Carpenter... 20

ARTICLE

Our Way and Other Ways, by William Ernest Hocking..... 2

FEATURES

Book Reviews 28
Children's Sermon 7
Come Let Us Worship.. 22
For the Record 31
Hymn 25
Nota Bene 23, 26
Pulpit Calendar 22
Pulpit Patter 24
Pulpit Post 27
Pulpit Prayers 4, 13

The Pulpit is a service publication of the Christian Century Foundation. Signed contributions do not necessarily represent the views of The Pulpit. Contributions should be typewritten, double spaced and addressed to The Pulpit, 407 S. Dearborn St., Chicago 5. Include return postage. Price per copy, 30 cents. Subscription rate, U. S. A., $3.00 a year; Canada, $3.10; foreign, $3.35.

The Epistles of St. Paul and the Parish Paper Toda

ST. JOHN
THAT WAS THE TRUE LIGHT WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD
The Assistant Pastor
MOTHER
Our Church Tidings
December

The Surest Method of Getting Your Message "Home" to Every Member of Your Congregation

From the very beginning of Christianity the early Fathers realized that they must make use of every help available to spread the message of their beloved Master. While filled with ardor, they were but a mere handful of men and could not hope to visit all the cities of the world and preach the Gospel.

Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

The average pastor realizes he needs help. Here is where the Parish Paper enters. With this help, the busy pastor ca talk to every member of his flock in his own home—can tell of the work being done, stress the needs of the parish an strengthen the ties of Christian fellowship.

A Parish Paper increases church attendance; attracts and holds people; widens the sphere of influence for church an pastor; saves time for the minister; and adds to the church finances.

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name .....

Address .....

City ..... State .....
T.P.

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN